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### The Industrial Chaplain

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THE INDUSTRIAL CHAPLAIN

A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of Practical Theology  
in partial fulfillment of the  
requirements for the degree of  
Bachelor of Divinity

by

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June 1956

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## CHAPTER I

### INTRODUCTION

The Lutheran Church--Missouri Synod has always been considered primarily a rural church. The Missouri Synod had its start in agrarian surroundings and even today has very strong midwest rural roots.

Since the founding of our church, however, a transformation has taken place. As our nation has rapidly changed from an agrarian community to the greatest industrial nation in the world so a great number of the constituents of our churches have changed from farmers to industrial workers. It is estimated that fifty percent of all the people employed in the United States are engaged in industry. It is reasonable to assume that a large percentage of the members of our congregations stand on assembly lines or in some way are responsible for the manufacture of mass produced products.

The Christian Church and, especially we of the Lutheran Church--Missouri Synod must be aroused to an active realization of the part we are to play in applying the message of the Gospel of Christ to our country's mighty army of industrial workers. We of the Missouri Synod could agree with Rev. E. M. Wahlberg who says:

That in my view the church must have a very deep concern with the industrial life of the nation which at this date radically affects the livelihood and manner of living of over half our populace. The new type of

problem which mass industrialization presents to human lives has certainly not been met or ever properly evaluated. Many of the problems are moral and spiritual, as well as social and economic. Herein lies the church's concern.<sup>1</sup>

This concern cannot, however, be glibly referred to the "church" meaning its seminaries, boards or committees, but rather to every individual minister and member in every church in the country. Harold H. Baldwin has something to say concerning this point:

almost every minister today has members in his church who are members of the labor force in America and most of our pastors, also, have members who are members of unions. He the minister should endeavor to cultivate their interests and concern. . . .<sup>2</sup>

Having sensed this vital need and concern the writer has undertaken this paper. Every minister in preaching the Gospel who wishes to "be all things to all men" must especially in these times concern himself with the industrial worker.

The Industrial Chaplain is one reflection of the interest ministers are having for the plight of the industrial worker. The Industrial Chaplain is a pastor who ministers to the worker on-the-job. The ministry of the Industrial

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<sup>1</sup>E. M. Wahlberg, The Industrial Chaplain, 1954, p. 9. (mimeographed).

<sup>2</sup>Letter from Harold H. Baldwin, Secretary of Department of City and Industrial Work, Board of National Missions, Presbyterian Church, to David M. Shipley, May 11, 1955.

Chaplain has been compared to that of the chaplain of the Army or Navy in the last war. In fact some feel the idea received its impetus from the on-the-front pastoral care of the service chaplain.

After the war this ministry became fairly popular throughout the country and it was reported in 1952 that "40 or more companies . . . appointed industrial chaplains. . . ." <sup>3</sup> Within the ranks of our own church only one man engaged in this particular ministry. The Reverend O. A. Geiseman of River Forest who, possessing the ability to persuade and the conviction of faith, ministered to the workers of a candy factory in the vicinity of River Forest, Illinois. Outside of Reverend Geiseman we lament that, as far as we know, no other pastors of the Missouri Synod were involved in the work.

Under the inspiration of such Industrial Chaplains as Reverend Geiseman and with the incentive of sharing the fruits of this ministry with others the author has written this paper. He felt our church must be informed about this work amongst the industrial workers. It is his hope that this paper will in some measure acquaint the church with this one facet of the church's potential ministry to the industrial worker.

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<sup>3</sup>Clarence Woodbury, "Religion in Industry," Nations Business, June 1954. Reprint in This Day (Sept. 1955), p. 7.

Certain limitations in this paper are apparent immediately. The writer has neither engaged in the work of an Industrial Chaplain nor has he witnessed this particular ministry in action. Unfortunately, magazine articles on the subject were not too beneficial. The articles were mostly written to emphasize the uniqueness of the ministry rather than the importance it had for the worker. Very often the articles were merely rewritten or recast articles based on the same materials. Nothing new was said.

In order to cope with this gap in source materials the author wrote a personal letter accompanied with a five page questionnaire to twenty-eight Industrial Chaplains in North America whose addresses were obtainable. To date he has received twenty-two replies.<sup>4</sup> Seventeen are applicable and will be used along with printed materials and personal notes.<sup>5</sup>

It is primarily on the basis of the Industrial Chaplain Questionnaire and significant magazine articles that the author has attempted to study the origins of the work in the United States and Canada. He has gathered information pertaining to the reactions certain bodies and individuals are

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<sup>4</sup>These replies to the Industrial Chaplain Questionnaire are in the author's personal file.

<sup>5</sup>Personal files of Clair M. Cook, Director of the Religion and Labor Foundation, and Irving E. Howard of Christian Economics.

having to the movement. Also included in this paper is a section devoted to an elaboration of the limitations these men encounter in their work. Chapter VI consists of materials which indicate the theological content of their work. His last chapter is designed to briefly evaluate the work, predict its future and finally suggest the meaning the Industrial Chaplaincy has for the Lutheran Church--Missouri Synod.

Although many popular articles have been devoted to the subject no scholarly treatments have been made. Rev. Clair M. Cook, Dean Marshal Scott, and Rev. E. M. Wahlberg have come the closest to giving the subject an honest airing and evaluation in a decidedly more thorough way.<sup>6</sup>

In this paper the author has attempted to give the subject an even more intensive and extensive exploration. His primary strength he feels, is in supplying an almost complete resource unit for a more thorough and penetrating evaluation than he has been able to accomplish with his limitations in time and experience.

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<sup>6</sup>See Bibliography.

## CHAPTER II

### THE BEGINNINGS: EARLY AND LATE

It is very difficult to trace an accurate history of the Industrial Chaplain. Early references in history to a religious counselor for workers are rare.

Some people would link the Industrial Chaplain with the guild priests of the Middle Ages. Although some connection is recognized the differences are far too great. These people fail to realize that the guild system was primarily based on a family unit with each member of this unit contributing to the production of some article.

The Industrial Chaplain on the other hand deals with individuals who have left their home to unite with many other workers of different family roots and religious connections in order to mass produce a particular commodity. The basic difference between the two systems is that in the guild system the pastor or priest was still operating within the family group while the present-day Industrial Chaplain ministers beyond the family unit. The Industrial Chaplain in reality ministers to a new social group which includes members from very many families.

The accurate use of the term Industrial Chaplain could only be traced from the beginning of the Industrial Revolution in about the year 1760. It is only at this time that the word industrial itself comes into use. The combination

Industrial and Chaplain never came about until more recently. Unfortunately the church was silent in the wake of the industrial revolution and chose rather to preach "pious homilies defending the social order as God's wise and unalterable place for the good of the human race,"<sup>1</sup> and did not readily adapt itself to this new social revolution. For the most part the church alienated itself from the entire movement and eventually was generally associated with the wealthy and not the laboring class.

It is not until our own century that the church has become aware of its moral and religious obligations to the laboring class. In the early thirties in England (the same land that initiated the industrial revolution) an interest in the industrial worker was displayed in the form of a ministry known as the Industrial Chaplaincy. The work in England proved somewhat successful and prompted clergymen in nearby Scotland to also participate in this attempt to regain the working man. Today the Church of Scotland has 250 local parish clergymen who spend not more than one day a week in a plant. "Other ministers are attached to hostels in the large industrial centers and conduct religious services for night shifts and hold special seasonal services."<sup>3</sup>

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<sup>1</sup>Alfred Martin Rehwinkel, Communism and the Church (St. Louis: Concordia Publishing House, 1948), p. 12.

<sup>2</sup>Stanley G. Matthews, "Production Line Padre," Canadian Business, December, 1949.

Some of these Scottish chaplains have even exchanged their gowns for overalls and now work by the side of those whom they counsel.

In France the Roman Catholic Church followed the lead of England and Scotland. After the II World War certain Roman Catholic priests under the inspiration of Father Suhard began a movement that was to cause a tremendous disturbance in the Roman Church. These men abandoned their religious duties, except for the recitation of the daily mass, and lived and worked amongst the workers. They attempted to identify themselves with the desperate plight of the French laborer. Identification for these priests became so complete that many of them became members of, or at least were in sympathy with, the Communist Party and their program for the worker.

Pope Plus the XII questioned the extreme steps these brave French priests were making. He felt that first and foremost they must remain an integral part of the church's program, particularly its worship. After fruitless negotiating on the part of the worker priests they were banned by Papal decree. However, since the Papal ban the movement has not ceased. Some of the priests continue in open defiance of the Pope. Others have merely modified their approach and continue but in closer touch with the local diocese.

This brings us to our own country. The pioneering

work of the Industrial Chaplaincy in the United States was done around the year 1942 by R. G. LeTourneau. Since then the work has multiplied until to date there are approximately 40 chaplains operating in the United States and Canada.

The remainder of this chapter is designed to discuss the beginnings of these chaplaincies as they were inaugurated in various locations throughout North America. In the next chapter (III) a thorough discussion of the exact nature and scope of their work will follow. For the present we will attempt to discover the particular reasons why and how the chaplaincy began in certain industrial plants. In order to simplify and facilitate the study the chaplains are thoughtfully divided into nine groups. This is done in order to distinguish between the various forms and emphases given the work.<sup>4</sup> We will begin with the Full-Time Pastoral Counselors.

#### Full-Time Pastoral Counselors

Clifford H. Peace. "In 1947 Mr. Whitaker of R. J. Reynolds Tobacco Company raised the possibility of employing a minister and making his services as counselor available

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<sup>4</sup> See Chapter III for an explanation of the various titles applied to the Industrial Chaplains.

to all persons who might want to go to him with their problems.<sup>5</sup> The idea was enthusiastically received by the board of directors of the company and they promptly proceeded to procure a qualified man.

Dean Harold A. Bosley of the Duke Divinity School greatly simplified this search when he approached the Rev. Clifford H. Peace, Pastor of Saint Paul's Methodist in Asheville, and told him of the program the Reynolds company had in mind.<sup>6</sup>

Peace's record as an Army Chaplain made him a natural for the post.

Almost the first thing Pastor-Counselor Peace did at Reynolds was to ask for the chapel, get its design and construction approved and into the works. Then he settled down to learning the job and writing the rules as he went along.<sup>7</sup>

Rev. Peace is financed completely by the R. J. Reynold Co.

J. K. McConnell, Fieldcrest Mills, Inc., Spray, North Carolina.

The chaplaincy program at Fieldcrest was inaugurated January 1, 1950, with the full-time employment of Rev. J. K. McConnell, an ordained minister (Moravian Church) with 35 years of Y.M.C.A. experience.<sup>8</sup>

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<sup>5</sup>Chester S. Davis, Sunday Journal and Sentinel, Winston Salem, North Carolina, (August 19, 1951), p. 1.

<sup>6</sup>Ibid.

<sup>7</sup>"Christianity on the Job," Time, June 4, 1951, p. 46.

<sup>8</sup>"Industrial Chaplaincy at Fieldcrest Mills" (Spray, North Carolina, n.p.), p. 3.

The idea was presented by management to the local ministerial association and with their cooperation the program was set up and financed by the mill company.

James W. Workman, Lone Star Steel Company, Lone Star, Texas.

According to Rev. Workman, The Industrial Chaplaincy program was established by

Invitation of company management with cooperation of ecclesiastical superiors with regular ministerial channels after personal conferences with employer's committee with Jewish, Protestant and Catholic directors. Also with approval of former supervisors in Veterans Administration Chaplaincy.<sup>9</sup>

As a Methodist minister he proceeded according to The Law Book, Discipline of The Methodist Church which in 1952 "authorizes the bishop to appoint ministers to the assignment chaplain in industry."<sup>10</sup>

On November 4, 1955, Lone Star's Chapel in the Pines was dedicated.<sup>11</sup>

S. W. Semple, Kelvinator of Canada, McCormick's Biscuits, and Murray Selby Shoes, London, Ontario, Canada.

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<sup>9</sup> See Appendix F.

<sup>10</sup> Ibid.

<sup>11</sup> "Employees see Unveiling of New Chapel in Pines," Starlight, November, 1955, p. 2. For picture see cover.

Rev. Semple of the Anglican Church of Canada after returning from the R.A.F. service was commissioned by his bishop and executive of the Diocese to sell the idea of an Industrial Chaplaincy in the city of London. Labor supported it, but would not contribute financially. Management paid two-thirds and the church one-third of the cost. When the church resources were exhausted, management assumed the entire cost. Reverend Semple carried on the work of counseling and visiting the sick for several years until 1953 when he accepted a call at which time the work ceased permanently.

#### Full-time Counselor-Evangelist

Thomas B. Roth works at the John E. Mitchell Company of Dallas, Texas. Rev. Roth reports about the inauguration of his work:

the chaplaincy situation is the result of informal meetings held during the lunch hour by a colporteur who later became an employee of the company. Later on local seminary students took turns conducting the meetings. During the war with a large group of employees involved a full time chaplaincy situation was created.<sup>12</sup>

Charlie Martin, D-X Sunray Oil Company, Tulsa, Oklahoma. Rev. Charlie Martin originally began his service to the D-X Oil Refining Company in May, 1925. Interest in his fellowmen led him to become an ordained minister and when World

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<sup>12</sup> See Appendix F.

War II broke out, Martin was given a leave of absence to organize and supervise a group of service centers for military personnel located in strategic cities in the Tulsa area. When Martin returned from service he was enthusiastic about carrying the same type of work into industry. He was given a leave of absence to take a course in industrial counseling at Wheaton College, near Chicago. Martin returned to the Refinery in the Spring of 1947 as safety inspector. May 1, 1948, he moved into the personnel department as personnel counselor. He is a minister in the Church of the Assembly of God.

Barney Walker, Jr., R. G. <sup>L</sup>LeTourneau, Inc., Longview, Texas. Because of "Mr. LeTourneau's deep concern for the spiritual welfare of the souls of his men and his desire to extend the gospel to his employees, and his love for Christ,"<sup>13</sup> he began his industrial chapel program already in 1931. It was not until 1941 that Mr. LeTourneau employed a full time chaplain to look after this work.

Rev. Walker is one industrial chaplain amongst approximately four in the LeTourneau Corporation.

Gene C. Warren, R. LeTourneau, Inc., Vicksburg, Miss. Rev. Warren's work began under the same philosophy and conviction of R. G. LeTourneau as described under Industrial Chaplain Barney Walker.

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<sup>13</sup>See Appendix F, question 1.

## Part-time Counselor

John F. Herion, The Pioneer Rubber Co., Willard, Ohio.

Rev. John Herion, A Methodist minister, while calling on patients in the hospital came in contact with the employees and the president of the Pioneer Rubber Co. The president, recognizing the need for such a service, asked Rev. Herion to continue and extend the work of visiting and counseling amongst his employees. At present Rev. Herion's work is part time, but by June of 1956 he will be on a full-time program in the plant.<sup>14</sup>

Wilton G. Petzold, the Plymouth Container Corporation (Gerber Enterprises), Plymouth, Indiana.

The Chaplaincy in this plant was established in 1951 by the manager of the plant and his pastor, a Presbyterian minister by the name of Armstrong. It was under his direction that the men built themselves a chapel. Thirty minutes every Wednesday were devoted to the services which attracted even men from other plants who punched in and were allowed to attend the early morning service. More recently while under the supervision of Rev. Petzold the work of the industrial Chaplain has been almost completely curtailed. Rev. Petzold has this to say:

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<sup>14</sup>Ibid.

The relationship between the former owner of the Gerber Enterprises and management and labor were most ideal. However, since the new owners took over the relationship has changed greatly. The change is evident in the fact that the Container Corp. no longer hold religious services of any kind. The Chapel Room is now being used for other purposes.<sup>15</sup> My services are no longer desired or felt needed.

Thus in all practicality the work of Rev. Petzold as an industrial chaplain no longer exists.

#### Part-time Counselor-Evangelists

Gene S. Hogan, Severance Tool Industry, Inc., Saginaw, Michigan, a pastor in the denomination, the Assemblies of God. The plan took effect because the president of the plant was a very religious man. From the outset of his business career he has started the day with a period of devotion. Rev. Hogan being his pastor was asked three years ago to give a day each week for the benefit of the employees of his plant. Rev. Hogan now cares for 175 employees and conducts three weekly services.<sup>16</sup>

O. A. Geiseman, Stevens Candy Company, River Forest, Illinois. Rev. Geiseman, a minister in the Lutheran Church--Missouri Synod, was requested by management of the company "to bring the message of the Christian Church to the people

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<sup>15</sup> Ibid.

<sup>16</sup> Ibid.

of the plant who would be ready to listen."<sup>17</sup> The Rev. Geiseman met during the lunch hour with the group and then spent one and one-half to two hours visiting through the plant once a week. Recently "the whole thing came to a close when certain conditions within the plant no longer made it readily feasible to continue."<sup>18</sup>

#### Full-time Counselors

Paul Franklin Bliss, Goodyear Atomic Corporation, P.O. Box 628, Portsmouth, Ohio.

At the suggestion and approval of management this work was initiated. Actually the pastoral emphasis is completely missing. Rev. Bliss desires to be referred to as a personal counselor rather than an industrial chaplain. No religious services are held in the plant and none are planned.

#### Industrial Evangelists

Anthony A. Montiero, Barnett Foundry and Machine Co., Newark, New Jersey.

Rev. Montiero of the Presbyterian Synod of New Jersey is a pioneer in this particular approach to the industrial

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<sup>17</sup> Letter to Paul J. Thielo from Rev. O. A. Geiseman, December 21, 1955.

<sup>18</sup> Ibid.

chaplaincy. In 1942 during the war Anthony A. Montiero, a student attending Bloomfield Seminary, in Bloomfield N.J., was working his way through school in the Barnett Foundry. Increased production necessitated having men work on Sunday. Rev. Montiero sought permission to hold a short service with the men in order to nurture the faith of the Christians in the plant. Thus in March of that year "Tony" Montiero began his work as an industrial evangelist. At one time he served eleven factories but since he now is a regular pastor he has shared his work with others, but still continues to hold services and speak with the men about their problems in several plants.<sup>19</sup>

David L. Coddington, Eastern Tool and Manufacturing Co., Belleville, New Jersey and Constantine Baldassare, Newark, New Jersey. Rev. Coddington and Baldassare now shoulder part of the load Montiero once held alone. Both as members of the Presbyterian Church, U.S.A., have served industrial plants for about six years. They both hold monthly services and spend some time in talking with individual employees of the plant.<sup>20</sup>

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<sup>19</sup>Fulton Oursler, "Circuit Rider of the Mills," Reprint Readers Digest (May, 1949).

<sup>20</sup>See Appendix F, question 1.

Pastor-on-the-Job

Donald L. Mathews, Miller <sup>M</sup> Manufacturing Company,  
Kalamazoo, Michigan.

Rev. Mathews' approach is unique in that he works full-time as a production employee of the shop besides acting as plant chaplain. Concerning its beginnings Mathews states:

It started by my indicating the circumstances on which I would be willing to be called to a local church and the "priest-worker" ideas being developed and approved by the Presbytery and the church.<sup>21</sup>

Approval, of course, by the plant was not necessary. Once the church council agreed Mathews was free to work a shift at the plant while serving his church during his off hours.

These in brief constitute the beginnings of the various facets of the use of the term Industrial Chaplain in our country and Canada. The next chapter describes their work.

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<sup>21</sup>Ibid.

## CHAPTER III

### THE NATURE AND SCOPE

In order to discuss the nature and scope of the work of the Industrial Chaplains it is necessary to divide them into several categories. Some divisions are helpful in differentiating between the various approaches because not all of the Industrial Chaplains interpret their work in the same way. This chapter is concerned with explaining the nature and scope of these different approaches.

#### The Full-time Pastoral Counselor

Typical of this approach is the pastor-counselor program of the R. J. Reynolds Tobacco Company of Winston-Salem, North Carolina where Clifford H. Peace is Chaplain.

Mr. Peace's records are helpful in discovering the scope and nature of his work.

Here is a breakdown of the problems on which workers have sought his counsel:

They and their families or they are worried because of something they have done. Or maybe they have trouble making up their minds about what they would do to solve some other problem in their lives. When people have these problems, they often want someone to talk to—a person they can trust and whose advice they can respect. And sometimes they would rather not talk about these things to members of their families or to their friends. That is what Mr.

<u>Problem</u>	<u>Per Cent</u> <sup>1</sup>
Marital	24%
Personality	20%
Miscellaneous	15.4%
Family	14.4%
Alcoholism	10%
Grief	7%
Job Related	4%
Pro-Marital	2%
Financial	8%
Psychotic	4%

From this list it is obvious that Rev. Peace's area of counseling is broad and diversified. The announcement which introduced Rev. Peace to the Reynold Co. is also helpful in establishing the nature of his work.

You already know that the Rev. Clifford H. Peace is to be Personal Counselor for our Company. But you may wonder just what he is supposed to do here.

For a while Mr. Peace will stay in the factories so that he can learn about our work. Then he will have a private office where any person in the Company may go to talk over personal problems with him. He will also visit any of us who are sick or any sick members of our families--if we ask him to. In other words, he will do much of the work that any pastor does.

All people at some time in their lives become discouraged or confused. Perhaps they are worried about sick members of their families. Maybe there is misunderstanding between them and their families or friends. Maybe their feelings have been hurt or they are terribly ashamed of something they have done. Or maybe they have trouble making up their minds about what they should do to solve some other problem in their lives. When people have these problems, they often need someone to talk to--a person they can trust and whose advice they can respect. And sometimes they would rather not talk about these things to members of their families or to their friends. That is what Mr.

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<sup>1</sup>Leland D. Case, "What do Workers Really Want?" Reprint, The Rotarian, 1953, p. 4.

Peace will be here for--to listen and help if he can.

Because he is a minister, he will consider everything that anybody tells him completely confidential. He will not pry into anybody's affairs. He will simply be here to try to help anybody that asks his help.

There is no greater need in the Christian ministry than the ability to understand and deal effectively with the personal needs and problems of individuals.

To serve as a Personal Counselor is an opportunity and responsibility--and we hope you will call on him when you have a problem to discuss.<sup>2</sup>

It is obvious that Rev. Peace's main emphasis is on Christian counseling.

He writes: "you may wish to know that 1,877 persons have come for counseling for 3,797 sessions between October 1, 1949 and November 30, 1955."<sup>3</sup>

The other functions of the regular pastor such as baptism, marriage and funerals he is willing to leave to the local churches to carry out. Rev. Peace conducts no regular religious services in the plant. But he does speak occasionally in the twenty worker-sponsored prayer services which are held regularly throughout the plant.

Very similar to the program conducted by Rev. Peace is the counseling service carried on by Rev. J. K. McConnell of the Fieldcrest Mills in Spray, North Carolina. Besides

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<sup>2</sup>Copy of the announcement which introduced Rev. Peace to the R. J. Tobacco Company.

<sup>3</sup>See Appendix F.

the general work of personal counseling and visitations, J. K. McConnell "maintains close contact with retirees and in many instances helps with special problems."<sup>4</sup>

An important phase of his work is teaching "Sunday School men's Class and acts as supply in most of the churches."<sup>5</sup> Other special company services are also administered by Rev. McConnell. They include such things as escorting visitors through the mills, presenting all the patients in the local hospitals with a Christmas corsage and extending to them the season's greetings from Fieldcrest Mills.

In a small pamphlet published by the Fieldcrest Mill describing the working relation between McConnell and the local pastors, is stated:

Industrial Chaplaincy does not overlap, infringe upon or replace the pastoral duties of the various churches. Though an ordained minister, the chaplain operates on a non-denominational basis, cooperating with the pastors of all churches in the community. He works with and assists the various ministers on occasions when called upon in matters where the chaplain can be of service.<sup>6</sup>

Rev. James W. Workman of the Lone Star Steel Co., another full-time pastor counselor, is involved in a program

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<sup>4</sup>"Industrial Chaplaincy at Fieldcrest Mills" (Spray, North Carolina, n.p.), p. 4.

<sup>5</sup>Answer to Industrial Chaplain Questionnaire, p. 1.

<sup>6</sup>"Industrial Chaplaincy at Fieldcrest Mills," op. cit., p. 3.

which corresponds very closely to the two preceding chaplains. In the Industrial Chaplaincy Questionnaire he lists his duties as counseling, care of chapel schedule, phone calls, individual, group and family calls with employees.

He makes this comment about his hard work:

The chaplain's hospital calls cover fourteen hospitals, seven clinics in a 14,400 sq. mi. area, involving travel of 3500 miles a year in a car over paved roads, all hours day and night, seven days a week.<sup>7</sup>

The Rev. Workman also conducts two private or small group devotionals daily with an average weekly attendance of 400.

The latest accomplishment in the work of Rev. Workman is the erection of the Chapel in the Pines whose corner stone inscription reads: "For prayer and meditation where all men shall find light for darkness, assurance for confession and faith for doubt and despair."<sup>8</sup>

The fourth man of this group was Rev. Sidney W. Semple. Rev. Semple worked full-time in the capacity of Industrial Chaplain in several plants. He served approximately 2,000 people holding evening counseling services. He visited the families or employee in time of sickness and death. Only one annual church service was held in a local church in the

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<sup>7</sup>See Appendix F, question 3.

<sup>8</sup>"Employees See Unveiling of New Chapel in Pines," Starlight, V, November, 1955, p. 2.

community. Each year it rotated amongst four denominations: Anglican, United Church, Presbyterian, and Baptist. Since Sidney W. Semple retired from the work in 1953, no further information about his work is available.

The accent on the term pastoral-counselor as regards these four men falls very heavily on the word counselor.<sup>9</sup> Although some religious services and program are involved the main work of all four men is counseling.

#### The Counselor-Evangelist

This next category places the accent mostly on the word pastoral. In order to emphasize this fact for this study we will call them counselor-evangelists.

The most well-known man in this category is Charlie Martin of D-X Sunray Oil Company of Tulsa, Oklahoma. To the approximately 1,000 employees in the refinery Chaplain Martin is primarily a "seelsorger" but intimately and fundamentally connected with this work is the chapel and other religious programs.

In a pamphlet written by Martin these words appear:

All these efforts are helpful, but never go further than the surface to reach the basic need which is, inner adjustment. In light of man's basic need of inner adjustment it has been proven that a chaplain-counselor is an answer. The chaplain-counselor

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<sup>9</sup>It is interesting to note that three of the four positions were inaugurated solely on the part of management.

service, which combines psychology and a spiritual ministry, will coordinate all other phases of personnel management bringing about harmony and better working conditions.<sup>10</sup>

Listed amongst the number and types of contacts made by his service to employees are: hospital and home visits, funerals, "salvation,"<sup>11</sup> retired parties, birthday cards, blood donors, and service awards. This clearly indicates the many and varied services in which Rev. Martin is engaged.

The evangelistic nature of Chaplain Martin's entire work can be seen in this quotation from his paper Industrial Chaplain-Counselor Program.

The chaplain must remember this is personal work. He is building Christian faith in believers and encouraging sinners to accept Christ as Savior. He is furthering the Kingdom of God.<sup>12</sup>

In the neighboring state of Texas, Rev. Thomas B. Roth is active in the John E. Mitchell Co. of Dallas. The work of Rev. Roth is characterized by his employer and Company President John E. Mitchell. In a recent letter he says:

In our plant the chaplain functions in much the same way as does the Chaplain in the Army or Navy. He visits those in sorrow, is available for weddings and funerals, consults with employees in spiritual matters,

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<sup>10</sup>Charlie Martin, "Chaplain-Counselors Assist Industry with its Many Personnel and Human Relation Problems" (Tulsa, Oklahoma, n. p.).

<sup>11</sup>"Salvation" probably referring to conversions.

<sup>12</sup>Paper by Charlie Martin. See Appendix G.

has charge of the flower fund for folks in the hospital, corresponds with our men in the service, renders aid in connection with social security, taxes and hundred other things, and generally makes himself as useful as possible. Among other things, he has an important part in our weekly employee's meetings.<sup>13</sup>

Roth conducts one service weekly with an average attendance of 300. He has no regular counseling hours, but did help many persons with financial, family and employee--managerial relations last year. Hospital and home calls numbered 120. From the words of Rev. Roth, "It is imperative that man make a personal decision and trust implicitly in Christ alone for salvation."<sup>14</sup> And in a reply to David Shipley he reiterates this point by saying,

While we would emphatically state that the purpose of our chaplain program is not just to get more production or not to have a more successful business, it is our belief that these are by products of the program. The main concern is the man and his problem; how we can help him; how he can be adjusted to his job, his fellow employees, his home and most of all to his God.<sup>15</sup>

From these words of Roth we may conclude that he is a pastoral-counselor with a strong evangelistic bent.

The third and fourth men, namely, Barney Walker Jr. of Longview, Texas, and Rev. Gene C. Warren of Vicksburg, Mississippi who belong in this category can be easily

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<sup>13</sup>Letter from John E. Mitchell Co. to Mr. David Shipley, April 27, 1955.

<sup>14</sup>See Appendix F, question 7.

<sup>15</sup>Letter from Rev. Roth to Mr. Howard Irving.

discussed jointly.

Both Rev. Walker and Warren are Industrial Chaplains for the LeTourneau Corporation. To understand the nature of their work it will be helpful to examine the activities of a former LeTourneau chaplain, Rev. Dan Demmin.<sup>16</sup>

In answer to the author's letter he wrote:

There was definitely a full time chaplaincy program being carried on. The work was supported entirely by the company. Besides salaries, honorariums, office, etc., the company sponsored a daily radio program. In one of our Southern Plants,<sup>17</sup> the company owned a radio station and the chaplain had several broadcasts a day. . . . It will be interesting to know our chapels were on company time. The employees being paid while in attendance. If the employee didn't attend, for it was not compulsory, he rested during the hour.

My office has always been open for counseling, whenever I have been in the office. . . . The visitation program has been large. I would say the average was about 200 calls a year at hospitals and 500 calls in homes. . . . I would estimate about 100 cases a year on family and marital problems, likewise about 100 cases a year with regard to drinking.<sup>18</sup>

From a letter to David Shipley he adds this:

My program is fundamentally religious; however, the counselling part is large. I feel as a minister to really be a help to an individual in need I must

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<sup>16</sup> Rev. Dan Demmin until recently was a chaplain at the LeTourneau plant in Peoria, Illinois. The plant is now a subsidiary of the Westinghouse Air Brake Co.

<sup>17</sup> The Longview Texas plant under the direction of Rev. Barney Walker. It is still functioning.

<sup>18</sup> Letter from Dan Demmin to Paul John Thielo, January 11, 1956.

present the Scriptures that at least try to help him see his need of spiritual help.<sup>19</sup>

This represents for the most part the full-time evangelical counselor program carried on by Rev. Gene Warren and Barney Walker, Jr. at the R. G. LeTourneau Plants.

#### Part-time Industrial Counselor

The two part-time counselors who are important in the United States are Rev. Milton Petzold and Rev. John F. Herion. Basically their work was the same except that Petzold carried on a regular weekly divine service and Herion did not, except during Lent and Advent when he spoke "for five to fifteen minutes over the PA system to all three shifts." The counseling program of both men was identical except in intensity.<sup>20</sup>

Rev. Herion adds this to his questionnaire report.

First of all an industrial chaplain in any industry will work successfully only if the industry is willing to put all labor relations as well as customers relations on a Christian basis. There is no use to have a chaplain unless decent wages and job securities, retirement securities, sick benefits and sound relationships are established within the plant. In other words the preaching must go with the living - as it always should to be effective. Therefore management must WANT such a program - it must be part of the total personnel program - the word Chaplain is not too good

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<sup>19</sup>Letter from Rev. Dan Demmin to Mr. David Shipley, May 13, 1955.

<sup>20</sup>Herion spends three days working for the company, Petzold one. See Appendix E for statistics.

either - personnel counselor - is far better. An industrial chaplain is not to replace any churches - but is to supplement all churches and all faiths. There is no place for a minister in the chaplaincy who is narrow in his ecclesiastical and theol. conceptions - he must be able to minister to all faiths without any hesitation. You can't hide that either - the people will soon find it out unless you are 100%. Management personnel are in just as great of need as the laborers - the Pres. and Vice Pres. need counseling and guidance and want it if they can have confidence in the man. . . . It's a great field, wonderful opportunities - and we need to study and be alert at all times . . . industry is calling for such men . . . and pay good salaries (sic).<sup>21</sup>

It is ironic that of these two part-time counselors Herion is becoming a full-time chaplain and Petzold is being slowly relieved of his duties.

#### Part-time Counselor-Evangelists

Rev. Gene S. Hogan spends one day a week in the Severance Tool Industry, Inc. Beginning "every shift. . . . each day with a devotional period." Hogan spends one hour a week preaching and is available for counseling for the rest of that day (approximately seven hours). He also visits the sick "when the occasion arises."<sup>22</sup> Rev. Hogan was paid for his services by the company.

In River Forest, Illinois, Rev. O. A. Geiseman was busy ministering to the employees of the Steven's Candy Co.

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<sup>21</sup>See Appendix F.

<sup>22</sup>See Appendix E for statistics on this work.

on a part-time basis. Rev. Geiseman has this to say concerning his work.

Each week I conducted two meetings of 15 minutes each, half of the employees coming to the first and the other half to the second of these meetings. . . . I also had an arrangement with the company whereby these people could counsel with me on company time.<sup>23</sup>

On request and when no church affiliation could be established Rev. Geiseman visited the sick, conducted funerals, and married several of the employees. Although Rev. Geiseman personally felt that he was not, strictly speaking, an Industrial Chaplain, he did fulfill the description of other men who referred to themselves as Industrial Chaplains. Both Hogan and Geiseman felt that the main reason for serving the plant was to proclaim the gospel of Jesus Christ. It is because both feel this urge that they are referred to as part-time counselor-evangelists.

#### Part-time Industrial Counselor

Rev. Paul Franklin Bliss is listed as an Industrial Chaplain, but it is with generous use of the term chaplain that Bliss can be so designated. Rev. Bliss himself in answering the Industrial Chaplaincy Questionnaire insisted on crossing out the title Industrial Chaplain and inserting Personal Counselor.

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<sup>23</sup>Letter from Rev. O. A. Geiseman to Paul John Thielo, December 21, 1955.

The nature of Bliss' work substantiates this title. Actually his counseling is merely a part of his work as supervisor of community relations. He engages in such activities as: community relations, public relations, publications, and employee relations.

The only religious connection Bliss has is made clear in this statement of his: "The religious implications of the program are expressed in the 'concern' for the employee and reverence religion has for the human personality."

And concerning a worship service he has this to say:

No attempt is made to provide a group experience for the employee as it is felt that such experience is the prerogative of the organized church in the employees community.<sup>24</sup>

Thus it is clear that Rev. Bliss is correct in referring to himself as an industrial personal counselor and not as an Industrial Chaplain which title he holds on some list of industrial chaplains.

#### Industrial-Evangelist

Several Presbyterian clergymen constitute the group referred to as Industrial-Evangelists. These clergymen represent two basic approaches to the chaplaincy program under the heading of industrial-evangelist.

The first program of Montiero, Coddington, and

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<sup>24</sup> See Appendix F.

Baldassare can best be appreciated and understood by using the words of Frederick Schweitzer, President of Bloomfield College and Seminary in Bloomfield, New Jersey, which now conducts courses dedicated to teaching the techniques employed by Rev. Anthony Montiero.

He writes these words:

At the outset, may I say that the course has been re-named "Industrial Evangelism." There was a good deal of misunderstanding of the term 'Industrial Chaplaincy' as both students and ordained ministers got the idea that anyone receiving training for that kind of service would become exclusively an industrial chaplain, unable to render service in a normal Christian church. The idea also seems to have got abroad that a minister serving as chaplain in any mill or factory would be on the payroll of the corporation instead of the denomination of which the minister was a member. Neither of these was ever intended.

The aim of this service is to bring the Christian message of salvation and of the way of life to men who are outside the church and to bring spiritual reinforcement to those within the church who work in the spheres of heavy industry, particularly to the so-called "workingman." The exigencies of our times, as we see them, require a different approach to workingmen from that of years ago.

Time was when the minister advised the family of the workingman that he would call on him in the evening after work. Usually the workingman washed up, had a nice dinner, lit a pipe or cigar and awaited the call from the minister. All the circumstances seemed to fit in better with a social visit than anything that would indicate a clear interest in the man's daily work, contacts in the industry, and the immediate problems that confront him in his work.

It is now felt that to really make an appeal to workingmen, contacts must be made with them at the place where they work. This gives first-hand experience to the minister in understanding their situation, as well as an entree into the life of workingmen and coming to know not only where they work but how their work affects their thinking and outlook on life and general

attitudes, particularly in relation to the work of the church.

To repeat, let it be understood further that the minister who engages in industrial evangelism should not be on the payroll of the company, for then the opinion may get abroad that the minister is not much more than a "mouthpiece" for the Management. It is our experience that in the ideal situation, the minister, if totally engaged in industrial evangelism, should be paid by his denomination. There are very few ministers who serve in such a capacity.

Our conviction is that whatever congregation a minister may serve, there will be some among the members who "work with their hands" and to understand them the minister should get closer to them than the Sunday worship hour contacts. As stated before, if they are to be understood in their over-all attitudes toward life and the Church of Christ, the church ought to bring its message to them in the place where their opinions and attitudes are generated.

Perhaps a delineation of the method of organization and program of worship service may be of interest. To prepare a service we have found it advisable to talk with the key men in the ranks of labor in the factory and to seek their favorable reaction. Once that is had, the next step is to secure the cooperation of Management. This may take some time and it should not be forced or supposed that one conversation with these groups is sufficient. Once both parties are favorable, notice can be placed on the bulletin board that a non-sectarian service will be held.

Names given by the Management and Union officials, possibly the shop steward, will provide a kind of advance group to keep before the eyes of labor and Management the fact that a worship service will be held.

The service itself should be held in the mill or factory, preferably with space cleared for improvised benches or sitting accommodations. A platform with a simple pulpit will help in giving prominence to the man and to the message from the pulpit.

For the first meeting, probably not more than 20 minutes should be used, ten of which might be denoted by the men from their lunch period and ten granted by Management. The service itself might begin with a

call to silent prayer of not more than one minute, and with a brief audible prayer. For the opening, the song "America the Beautiful" might be fitting, and if there be an American flag, followed by the Pledge of Allegiance. Next, Scripture reading of a brief passage followed by a not-too-long general or pastoral prayer. Any special announcements touching on the service or of immediate concern to the group, but not about routine factory matters, are not out of place. The passage itself should be on a Biblical basis with a specific text, and last not more than 10 to 12 minutes: This followed by a prayer and concluded with the Lord's Prayer. Of course, evangelism should not be presumed to be at an end with the worship services.<sup>25</sup> The minister can inquire from the Union and Management leaders about the sick and injured and visit them in hospitals or in their homes, always with the idea of reuniting the men with the churches in which they once held membership.

Tracts of strictly Christian evangelism are very effective. They should never be controversial, but exclusively Christian and helpful to the spiritual life.

It is very important that meetings be held on scheduled dates and promptly at the hour announced. Likewise, closing at the agreed time, as men in both labor and Management are expected to be "on the job" upon the expiration of the time allowed for the service. Failure to adhere strictly to a program has, in at least one case, resulted in the forced abandonment of the meetings. In other instances, where the minister descended to shop slang and discussion of social and economic problems, the message brought unfavorable reaction from both labor and management.<sup>26</sup>

This long but very thorough section from President Schweitzer gives a penetrating insight into the evangelistic work of Montiero and his disciples Daryl Coddington and Constantine Baldassare.

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<sup>25</sup> See Appendix H.

<sup>26</sup> Letter from Frederick Schweitzer to Paul John Thielo, January 25, 1956.

Donald L. Mathews in Kalamazoo, Michigan serving in the Fuller Manufacturing plant, represents the other evangelical thrust of Presbyterianism into the world of labor, management and industry.

Mathews describes the uniqueness of his work in these words,

I am not an industrial chaplain in the common understanding of the term. The term more nearly identifying this situation here is "priest-workman." I work full-time as a production employee in the shop. This is part of my total ministry to witness 1) to the sacredness of all life and 2) to the identification of the church with working people.<sup>27</sup>

It is after work last year that Rev. Mathews was able to make 35 visits to members of the plant to home and hospitals. He also conducted 4 funerals and 4 marriages in this capacity, besides dealing with financial, family, drinking, marriage, and employee-managerial problems.

This concludes the study of the nature and scope of the Industrial Chaplaincy work in the United States. Additional statistics and materials pertaining to this phase and related areas of the Industrial Chaplaincy will be found in the Appendix.

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<sup>27</sup> See Appendix F, question one.

## CHAPTER IV

### THE UNIQUE OPPORTUNITIES AND POSITIVE RESULTS OF THE INDUSTRIAL CHAPLAINCY

The Industrial Chaplain does possess unique advantages and opportunities. The Chaplain has certain special opportunities to minister to the workers needs due to the fact that he is dealing with the individual "where he is." This chapter is concerned with these unique opportunities he has and the results that follow.

All the chaplains interviewed agreed that the most significant advantage of the industrial chaplain is the opportunity to counsel personally with the individual on the job; either for "unit of spirit in a family feeling" or to "a decision for Christ."

Rev. Milton G. Petzold emphasizes the former motive when he says:

The greatest success, I feel, that can come from such a program, large or small, is that of molding the workers together in there (sic) thinking and efforts so that they are able to work as a team rather than competing against each other. Helping them to practice the golden rule. Above all to show them how it is possible to have respect for another man's religion and to show love toward one's neighbor. The success of a chaplaincy program cannot be measured in dollars and cents at the close of each year. It is measured in terms of unity of spirit in a family feeling and a look toward eternal things.<sup>1</sup>

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<sup>1</sup>See Appendix, F, question 3.

Rev. Gene C. Warren represents the latter motive when he answers:

In daily contact with men, who after becoming acquainted with them, and they with you, give you opportunity to be of spiritual help in regard to their problems--and invariably this contact, "buddying" with them will bring to decision for Christ.<sup>2</sup>

Both may not agree to the ultimate purpose for counseling but both agree "they are more capable of helping workers with problems that pastors away from the factory might not fully understand."<sup>3</sup>

The second important advantage the Industrial Chaplains possess is the chance to make contact with people who never come to church. Chaplain Mathews of Kalamazoo, Michigan feels that: "Specifically, you are constantly dealing with men you otherwise would probably never meet or see at church--and on the spiritual level."<sup>4</sup>

And Barney Walker of LeTourneau reiterates this point by adding: "Another advantage is the opportunity to reach men and women for the Lord Jesus Christ that would not think of going to church."<sup>5</sup>

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<sup>2</sup>See Appendix F, question 3.

<sup>3</sup>"Industrial Chaplains," Time, October 31, 1955, p. 84.

<sup>4</sup>Letter from D. L. Mathews to Mr. Donald W. Schriver, Jr., May 13, 1955.

<sup>5</sup>See Appendix F, question 3.

Truly all the chaplains concur in the fact that

by being stationed in a plant, they are readily available to blackslid churchgoers who might hesitate to consult a minister or priest. After going to an industrial chaplain for guidance, many a strayed sheep has returned to the flock.<sup>6</sup>

Many of the chaplains particularly those who work part-time find a third advantage to being a minister "at the job."

Rev. Petzold puts it this way:

I have come to know better the mind of the working man. Knowing how he thinks, what he feels, his aims and goals in life, I am thereby fitted the more to help and serve him.<sup>7</sup>

Rev. Gene S. Hogan adds: "One can get a 'feel' of the atmosphere. All of these factors are helpful in seeing all sides of a dispute or problem."<sup>8</sup>

Rev. D. Mathews describes this advantage in his own unique way by saying:

It facilitates "identification" with people. This word identification is coming to have more significance for me. . . . Also this does not mean some easy kind of "being one of the boys" type of thing. I really don't think that the church can speak too well from a pedestal. God sent Christ to live among men. . . ."<sup>9</sup>

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<sup>6</sup>"Industrial Chaplains," op. cit.

<sup>7</sup>See Appendix F, question 3.

<sup>8</sup>See Appendix F, question 3.

<sup>9</sup>Letter from D. L. Mathews to Mr. Donald W. Schriver, Jr., May 13, 1955.

This third advantage is the "knowing" of Petzold, the "feeling" of Hogan and the "identification" of Mathews with the laboring people. And then sharing your message with those in the plant and the people in your congregation, having experienced existentially their calling in life.

Rev. Donald. L. Mathews who works full-time in a plant as a production employee besides being an industrial chaplain and regular pastor in a letter to a friend has several additional advantages he feels are the treasure of the Industrial Chaplain. Specifically they are these:

(1) It does help you develop a language that is more understandable--that is words, phrases, illustrations.

(2) In addition to these more "religious" factors, for me one of the advantages in the working is that it means that I have a share in the productive life of the universe--with my hands and mind I help to create something. This helps to witness to the dignity of work, the idea of Christian vocation, at the same time that it helps to overcome the stereotyped and impotent picture that many have of the ministry. It also helps me overcome the feeling that many times now days the minister tends to be a parasite: (3) Since I live on the wages I make in the shop, this is a practical way of helping me feel completely free to speak the truth as I see it. My living doesn't depend on whether I say what is pleasing or not. The Christian, of course, is free of this anyway, but sometimes it helps to have practical as well as spiritual help for this."<sup>10</sup>

(4) (Rev. Mathews) felt a loosening up among men in the shop in regard to religious matters--Christians don't always seem afraid or embarrassed to discuss their faith, etc.<sup>11</sup>

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<sup>10</sup>Ibid.

<sup>11</sup>See Appendix F, question 3.

These, plus the first three advantages, are for the most part a summary of the many opportunities and advantages the Industrial Chaplain has or may have for sharing his message with the laborer.

### Results

Closely linked with the advantages of the work are the responses and results.

The Reynolds Tobacco Co. of North Carolina is one of the finest examples of the operation of an Industrial Chaplain. Regarding the general response to the work of the Industrial Chaplain the president of the company, Mr. Whitaker expressed his faith in the venture when he said:

The worst thing you can do to a worried or heartsick person, is to leave him alone. There are times when people need to be guided into right relations, not only with themselves and other people, but with God. It is our hope that through applied religion we may help every man and woman in the company, not only to make a living, but to make a life.<sup>12</sup>

H. S. Kirk, superintendent of manufacturing, had misgivings about the practicality of employing a pastor-counselor, but now considers it one of the wisest things the company has ever done. "General good feeling in the plant is the best I've ever known it," he said.<sup>13</sup>

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<sup>12</sup>Clarence Woodbury, "They Put a Parson on the Payroll," American Magazine (January, 1952), Reprint.

<sup>13</sup>Ibid.

Charles B. Wade, Jr., the personnel manager, was equally wholehearted in his praise. "I don't know of anything which has helped our people more," he said. "Religious counseling touches an area of industrial relations where we were able to do very little before."<sup>14</sup>

Not only management seems satisfied, but the workers reactions in general follow the pattern as pictured in Rev. Geiseman's letter:

So long as the meetings, religious talks and discussions were held they were one of the most popular things according to a poll taken among the employees of all the benefits extended them by the company and this included hospitalization insurance, bonus arrangements, paid vacations, profit sharing arrangements, etc. It was gratifying to know that the people responded in this manner.<sup>15</sup>

Besides general trends and attitude changes that tend to result from the work of the Industrial Chaplain some persons feel certain concrete results can be discerned.

For instance, the Reynolds Company recognized that since they hired Rev. Peace as Industrial Chaplain.

Clarence Woodbury reports:

At the same time labor turnover has dropped from 7.61 to 5.22 per cent in two years, the accident rate has declined approximately 40 per cent, and absenteeism is much lower than it used to be. These three improvements cannot be attributed entirely to spiritual

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<sup>14</sup> Ibid.

<sup>15</sup> Letter to Paul John Thiele From Rev. O. A. Geiseman, December 21, 1955.

counseling, I was told, but company executives feel it has played a vital role in all of them.<sup>16</sup>

But not only the Reynolds Company claims ethical improvements. Fulton Oursler in an article for Readers Digest matches this claim with the results of the work of "Tony" Montiero of Newark, New Jersey when he says:

Since Montiero began his ministry not one major strike has occurred in the 11 plants where he holds services. In 1948 there was not a single disturbance between labor and management, except one inconsequential flurry lasting less than 24 hours.<sup>17</sup>

A pamphlet, printed by the Gerber Enterprises Company also points to the apparent success of religion as represented by an Industrial Chaplain has had when it states:

The men stopped swearing. . . . There was a 12% increase in church membership among the men. People from the town began to attend the services. There was a decrease in grievance problems in the plant, and since the services began not one man has sought work elsewhere.<sup>18</sup>

Hence, certain reports and articles would lead us to believe that the work of the Industrial Chaplain is continuously and increasingly successful. Although certain gains and results are to be admitted this cannot minimize the difficulties, limitations and defeats also experienced by the Industrial Chaplain, as we shall see in Chapter six.

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<sup>16</sup>Woodbury, op. cit.

<sup>17</sup>Fulton Oursler, "Circuit Riders of the Mills," Reprint, Readers Digest (May, 1949).

<sup>18</sup>From a pamphlet printed by the Gerber Enterprises' Company, Plymouth, Indiana.

## CHAPTER V

### DIFFICULTIES AND REACTIONS

Despite the apparent successes of the Industrial Chaplains, many problems are involved in carrying on such a program.

Although in answering the Industrial Chaplain Questionnaire to the question whether they faced any particular problems or limitations in respect to managerial--employee work only two out of the sixteen said they did.<sup>1</sup> The fact still remains that these men do have to cope with innumerable problems, limitations, and criticisms.

Time Magazine and Dr. Marshal L. Scott in The City Church summed up the various vulnerable aspects of this ministry.

#### Time Magazine reports:

Some business men feel that chaplains are useful only in small centralized plants, or question the whole idea of mixing business and religion. Many thoughtful churchmen also have reservations. They fear that too much time can be devoted to public relations, morale and production-boosting projects having little to do with religion; others worry that industrial chaplains steal away parishioners from established local pastors. But by far the biggest complaint comes from union leaders, who fear that management will use religion as weapon against labor and to talk down justified complaints and demands. Said the Protestant Christian Century: "The first danger in a company-paid chaplaincy is that the chaplain may become a company-paid

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<sup>1</sup>See Appendix F.

errand boy for bolstering company policy, pacifying complaints, playing on religious predilections to keep workers happy. The church should not condone such prostitution of its ministry.<sup>2</sup>

Dr. Scott has this to say:

What is holding back the industrial chaplaincy? Most of the delaying problems can be grouped into three: lack of interest, practical handicaps, and the matter of who pays.<sup>3</sup>

Using Dr. Scott's outline of problems, we first wish to investigate the interest in the Industrial Chaplaincy on the part of industry and labor. Dr. Scott, Dean of the Presbyterian Institute of Industrial Relations writes this about the general interest in the program.

There is no great interest in industrial chaplains on the part of workers or management. We have put the question to them in all parts of the country, except for a few southeastern states. A majority of management and union leaders had not even heard of such a program. Of those who had, many were skeptical.

However, interest is growing. But the increasing interest is much more among management than among workers.

Concern on the part of management is not enough. Men and women in the plants must want the chaplain, or at least willingly accept him. Management, no matter how zealous, cannot shove religion upon employees. The Christian concern of most management is genuine, but it arouses suspicion in some instances that religion is being used, consciously or unconsciously, to keep

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<sup>2</sup>Time, October 31, 1955, p. 84.

<sup>3</sup>Marshal L. Scott, "The Industrial Chaplain," The City Church, April, 1954, p. 2.

workers content and to delay union activity and employee representation.<sup>4</sup>

On the basis of the Industrial Chaplaincy Questionnaire, five of the original Industrial Chaplains are no longer active for one reason or the other; and only one minister is reported planning to enter the growing work in the near future.<sup>5</sup> These facts may indicate a lack of interest in this type of work, but this hypothesis cannot actually be clearly substantiated.

Besides a lack of interest another problem of Industrial Chaplaincy must contend with is in the practical realm. Dr. Scott has this to comment:

Practical situations have hindered chaplains. Anyone who has had experience in industrial plants knows how difficult it would be to get a group together before the shift begins. Similarly it is practically impossible to have any group activity at the close of the turn. Men run from the time clock to the parking lot, to the bus stop, or to the tavern.

When ministers have met with groups, it has usually been during a lunch hour. However, in many industries today no lunch period is given. Men eat while the machine goes on producing. No lunch hour, no group meeting.

There are other complicating factors. In some situations the noise is so great that conversation is not practicable. Even where there are relatively quiet facilities, it is not easy for men to leave both machine and the group during working hours to talk with the counselor. Such diversion interferes with

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<sup>4</sup>Ibid.

<sup>5</sup>See Appendix A.

production and often throws added burdens on other men who stay with the machines.<sup>6</sup>

Other practical problems are indicated by the president of a foundry in East Newark, New Jersey. In describing why the Industrial Chaplaincy program failed in his plant Mr. Hewitt says this:

We do not know the reasons but wish to point out that our foundry is small, our work has been falling off during the past two years resulting in lesser personnel. The physical handicaps as to space and lack of assembly facilities may have been contributing factors. 1) The program does work in certain plants. 2) We do not consider it misplaced but the lack of employee interest will vary because of unlike employee interest. 3) We became interested because of the fact that the program was operating in several other foundries. Weekly noon-day meetings were held and the leader endeavored to visit in the homes of the employees when sickness or requests for his services were evidenced. 4) In failing to post advance notice of meeting, a responsibility of management, which did happen on several occasions, we may have contributed to discouragement.

The weekly noon day meetings continued as before but later on, after lapses in the occurrences of the meetings, it apparently died and no efforts have ever been made to reactivate the program, either by management or the employees.

Although interest and practicality are major problems, the third problem is the most difficult and complex. Who is to pay for the support of the Industrial Chaplain?

Once again Dr. Scott is a help in making pointedly clear the many angles to this knotty problem:

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<sup>6</sup> Scott, op. cit., p. 3.

<sup>7</sup> Letter by Mr. John Hewett to Mr. David Shipley, March 17, 1955.

The easiest way would be to permit industry to assume the cost. Increasingly there are companies which are willing to do so. We are not ready for final judgment but this easy way must be observed with reservations.

Such an arrangement can create a negative attitude toward Christianity. I have heard workers say: "If the boss wants to hire some religion, let him buy some for himself first--he needs it as much as we do." Churchmen must never forget that for many years the majority of American industrial workers assumed that the Protestant churches were owned and controlled by the "bosses." Many believed that preachers were "paid stooges of the bosses." This situation has happily been modified in the last decade or two, and we hesitate to revive the old suspicions and distrust.

Most management men are genuine. It is difficult for them to understand or believe the extent of resentment on the part of many workers. Furthermore, they seldom realize that the employees do not speak frankly with them on such matters, particularly in plants where there are no labor unions.

Could this handicap be avoided if workers helped to support the chaplaincy arrangement? In theory, yes. In practical experience it is not likely to work out. In most American industrial communities the rivalry religious factions prevents employee support for any religious program.<sup>8</sup>

A. H. Armerding of the Commission on Industrial Chaplaincies disagrees with Scott. He feels the Industrial Chaplain should be remunerated by the industrial plant which he serves. He states:

As in the military service, he should be endowed with a rank which will engender respect on the part of the rank and file of employees and which will enable him to hold his own against interference by other officials or supervisors. His duties and privileges should be clearly defined before he starts work and thereafter no interference should be permitted. Such an arrange-

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<sup>8</sup> Scott, op. cit., p. 3.

ment is clearly superior to the sporadic services which might be rendered by an "outsider" without official standing or rights. The salary of the chaplain should be adequate to attract men of high caliber and commensurate with the importance of the service he is to render. Although the purpose of the chaplaincy program is not mercenary it has been clearly demonstrated that the investment pays big dividends, both tangible and intangible.<sup>9</sup>

This question has further ramifications which are related to the union. The fact that "most chaplains are in non-union shops"<sup>10</sup> indicates the possible negative attitude the union might have and for the most part, does have for the Industrial Chaplain.

To substantiate this position Dr. Clair M. Cook's personal jottings are quoted:

The AFL did not answer my letter so, not to let them out of my study, I contacted several lesser figures by phone. Each passed me (and the buck) up a step by referring me to his superior. Finally, after a call to Washington D.C. I was allowed to talk to Mr.-----, direct secretary to Mr. Meany, union president. His views coincided with the CIO as already stated, that the church should stay out of the labor picture as far as counselor and plant chaplain. Religion was fine as far as over-all ethical and moral training was concerned but there was a very evident distrust of management and employed chaplains. As an aside, I asked Mr.-----if the union would voice objection to management employed psychiatrists to offer counsel and guidance to troubled workers. His objection was very definite on the basis that management could easily use this method to beat down labor and what went on in a man's mind or what-ever his personal problems--it was

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<sup>9</sup>A. H. Armerding, "The Industrial Chaplain and His Work," a quotation from Cook's personal notes.

<sup>10</sup>Clair M. Cook, "The Industrial Chaplain," Christian Century, August 31, 1955, p. 993.

no concern of the management. He then went into a discourse on certain plants that use medical examinations as a tool to weed out and fire union members. He cited an example of chest X-rays that were used to show up union membership cards in pockets. (This is Mr....statement and without further proof leaves many doubts as to actual facts.) I digressed a little further from the subject and then asked if he objected to company sponsored periodic medical examinations. His answer again was a definite opposition unless the union was also brought into the operation of the plan. It seems the unions views are to blacken an entire field of operation based possibly upon a few remote cases. The amount of doubt held by the unions of managements smallest movement is amazing.<sup>11</sup>

Mr. Ramsey, Secretary for the CIO Religion and Labor Committee concurs with the A.F.ofL. above when he has this to say:

As I told you, many industrialists have used, and are still using religion in industry as a propaganda device against the employees forming unions. This has created some distrust on the part of organized labor toward the industrial chaplaincy idea. I believe that it is the responsibility of the religions to develop men and women motivated by the higher spiritual values to the point of applying these principles to their everyday working life.<sup>12</sup>

Other officials in both the C.I.O. and A.F.ofL. have differed with this position. Very often after contact with the particular Industrial Chaplain the union has reconsidered its general antagonism toward the Industrial Chaplain.

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<sup>11</sup>From the personal notes of Dr. Clair M. Cook.

<sup>12</sup>Letter from John G. Ramsey, Secretary, C.I.O. Religion and Labor Committee to Rev. Marc Burbridge, June 30, 1955.

A case in point is the acceptance of Rev. Semple of London, Ontario, Canada, who was eventually whole-heartedly received by union officials.

A. Crockford, president of the C.I.O. union at Central Aircraft, said that "Although I know workers in industry needed an ally, it was with a feeling of scepticism that I heard we were to have a padre at Central. It may have been a case of asking for bread and getting a stone. We hear of him through a fellow worker who had asked his aid. We met him, and liking him, we have become biased."<sup>13</sup>

An example of an A.F.ofL. leader who was willing to leave the problem in the hands of local union authorities is Peter Henle, Secretary of the A.F.ofL. He writes this:

As to religious activities at specific companies, it is the individual union which determines its policy in light of its particular situation. In general, unions work cooperatively with religious authorities, and may cooperate in special programs but do not attempt to provide religious guidance or undertake special religious programs.<sup>14</sup>

In one instance a pastor is paid in part by the union for his ministry amongst the workers.

At Kansas City's huge Swift and Co. plant, the Rev. Bernard W. Nelson is even paid by the union itself; he works alongside the men in the automotive division as an ordinary worker, and is strictly neutral on union-management squabbles.<sup>15</sup>

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<sup>13</sup>Stanley G. Matthews, "Production Line Padre," Canadian Business, December, 1949.

<sup>14</sup>Letter of Peter Henle, Secretary of the A.F.ofL. to Mr. David M. Shipley, May 11, 1955.

<sup>15</sup>"Industrial Chaplains," Time, October 31, 1955, p. 84.

On the other hand although companies are accused by union officials of exploiting religion in order to fill their own coffers, the companies claim they have the sincere interest of the worker in mind.

Time says that:

To avoid this danger, most companies with formal, paid chaplains make sure that they take no part in formal management-worker problems, that they are there to give aid to troubled people, but not as a representative of the board of directors.<sup>16</sup>

Rev. Clifford Peace of the Reynolds Co. feared this problem of labor distrusting management might occur but Reynolds officials convinced him that this was not the case and that he was not merely another arm of management.

He feared, for example, that certain of the local ministers might misunderstand the purpose of his work, feeling that Reynolds employees should turn to their own pastor when they were in need of help.

He suspected that some employees might come to him and attempt to use his office as a means of by-passing the customary administrative channels on matters of job grievances.

He recognized that some workers might suspect him of being an ear of management. And he feared that he might be caught in an impossible position as far as labor-management relations were concerned.

On this last point a top Reynolds official assured him, "We want you to come and work with our people, without reference to any union situation or to any job related grievances."

His other fears proved to be groundless....The administrative chain of command had not been violated by

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<sup>16</sup>"Industrial Chaplains," op. cit., p. 34.

his office and best of all, the Reynolds employees have come to him freely with growing enthusiasm.<sup>17</sup>

In the LeTourneau plant in Peoria, Illinois, the former plant chaplain Dan Demmin states that actually he had no part in Union negotiations or relations for he considered his job only of a religious nature.

I have never asked to be part of the negotiating committee, and so, I stay out of the union relations. The units representing the Company and the Union do such a good job, we have so little trouble in bargaining, there is no need for me to be a part of it.

My program is fundamentally religious.<sup>18</sup>

Actually this problem of support by labor and management of the Industrial Chaplain will only be solved when labor and management sit down together and agree as to the role of the chaplain and who will support him. Unfortunately this sitting down together does not seem imminent in the foreseeable future.

Concisely these are the problems and criticism connected with the Industrial Chaplaincy program. Only the future will tell what solutions and directions they will eventually take.

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<sup>17</sup> Chester S. Davis, "Experiment in Christianity With its Sleeves Rolled Up," Sunday Journal and Sentinel, Winston-Salem, North Carolina, August 19, 1951, p. 1.

<sup>18</sup> Letter from Dan Demmin to Mr. David M. Shipley, May 13, 1955.

## CHAPTER VI

### THEOLOGICAL CONTENT

It is extremely difficult to make any definitive observations concerning the theological commitments of these various Industrial Chaplains. Magazine articles do not supply enough information and the Industrial Chaplain Questionnaire was not created to elicit specific theological information. Therefore we must satisfy ourselves with a few specific and very many general conclusions regarding the Industrial Chaplains theological emphasis.

One concrete observation we can make is that no Roman Catholic Priests are Industrial Chaplains. The Rev. George S. Higgins of the National Catholic Welfare Conference writes, "To the best of my knowledge there are no companies in the United States which employ a Catholic 'Industrial Chaplain.'"<sup>1</sup>

Another overall observation is made by Marshall L. Scott in City Church Magazine.

In the South he the Industrial Chaplain is expected to give a Bible centered message; in the Northeast he may have a Biblically illiterate group that would be bewildered by such a message.<sup>2</sup>

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<sup>1</sup>E. M. Wahlberg, The Industrial Chaplain, February 1, 1954, p. 4 (mimeographed).

<sup>2</sup>Marshall L. Scott, "The Industrial Chaplain," The City Church, March-April, 1954, p. 1.

This observation that work in the South and Northeast have a different complexion is fully substantiated by the Industrial Chaplain Questionnaire.

As it might be expected the Industrial Chaplains of North America run the gamut of theological doctrines.<sup>3</sup> The following material is subdivided in order to make clearer the fundamental religious differences of the movement.

#### The Golden Rule

Rev. Herion of Willard, Ohio, when asked to state the basic and fundamental message he had for the industrial worker had these three: cooperation, the principles of the Golden Rule, and honesty in every way.<sup>4</sup>

Another man who feels the Golden Rule is the basic tenet in his work is Clifford H. Peace, but he has this thought to add concerning fundamental teachings. "Each (sic.) worker should know what they want and each must enter it with Christian Motivation."<sup>5</sup>

#### Brotherhood

Others express this emphasis in the cloak of brother-

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<sup>3</sup>See Appendix F for the church affiliations of the Industrial Chaplains.

<sup>4</sup>See Appendix F, question 7.

<sup>5</sup>Ibid.

hood. Chaplain Workman of Lonestar Steel Co., writes:

God is father, man is brother and the neighborly fellowship of fellow workers in cooperation with a Father-God is the basic meaning of the Family of God. This fellowship is best done in the workers own family, through the church of his choice and his various stewardships in the community, state and nation.

My father is working until now and I work. An honest day's work with a sense of the approval of God makes for a sense of security that is basic to personal integrity and good work, normal health and spiritual peace.<sup>6</sup>

Rev. Milton G. Petzold underlines this approach with these words:

I believe the basic message for the worker and management is to treat each other like human beings and as children of the same God. Help them to realize that neither is superior to the other, but that both are alike in the eyes of God. The fundamental message I have tried to impart is that regardless of our station in life each of us will be accountable for his spiritual life.<sup>7</sup>

#### Psychological Adjustment

In this connection it must be understood that this division refers merely to those men who feel this is the primary "theological" content of their message.

This emphasis was made by Rev. Sidney W. Semple of London-Ontario, Canada. Stanley G. Mathews in Canadian Business reports:

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<sup>6</sup>Ibid.

<sup>7</sup>Ibid.

In this process of helping individuals he Semple neither advises nor moralizes. He urges the individual to unearth hidden motives and conflicts which may be blurring his judgment. Most people can make their own decisions, Semple says, once they learn Christian moral standards and are convinced that they apply to their own needs.<sup>8</sup>

And further:

After five years of work with men and women in factories Mr. Semple has reached some definite conclusions concerning it: "Industrial Chaplaincy is an extension of the Church's pastoral ministry among those in industry. The ministry consists chiefly of pastoral counseling, which aims at helping people clarify their hidden motives and conflicts, so that understanding may play a great part in helping them arrive at their own solutions."<sup>9</sup>

Coinciding with this approach the Congregationalist minister, Paul Franklin Bliss of Goodyear Atomic Corporation might be cited:

In our counseling the problem presented is given great weight. It is felt that the individual can, with help, become a competent problem-solving individual, be given a renewed sense of self-confidence and thereby helped to become a well-rounded personality.<sup>10</sup>

#### For Christ

The majority of Industrial Chaplains who forwarded

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<sup>8</sup> Stanley G. Mathews, "Production Line Padre," Canadian Business, December, 1949.

<sup>9</sup> Ibid.

<sup>10</sup> See Appendix F.

their questionnaires felt that a witness to Christ as Savior was the fundamental message they had for the worker. The nature and scope of this emphasis took varied forms.

The Rev. Charlie Martin of Tulsa, Oklahoma, has this to say:

In our teaching and preaching ministry we endeavor to bring to the attention of our men that there is no way to make eternal life secure other than the teaching of Jesus Christ, as the Son of God, born of a virgin, crucified on the cross, and through his resurrection, hope of eternal life. After this we endeavor to teach men to read their Bible, to pray, and trust God for the needs of life. We believe this will help them to understand one another, work better together, and make better workmen.<sup>11</sup>

The same theological emphasis of Industrial Chaplains Walker, Warren, Geiseman, and Hogan can be summed up in the words of Chaplain Roth of Dallas, Texas:

The basic message is the message of the Gospel that men are lost and in need of salvation and a Saviour from sin. Divine Revelation, God's Word reveals the extent of sin and the abundant provision in the sacrifice of Christ on the cross to meet the need of mankind. It is imperative that man make a personal decision and trust implicitly in Christ alone for salvation. The Bible also sets forth the character and provision for Christian life which God desires each person to live.<sup>12</sup>

Here sin, salvation in Christ, and the Word of God receive the main emphasis. With several others a slightly different but related emphasis can be detected. Chaplain

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<sup>11</sup> See Appendix F, question 7.

<sup>12</sup> Ibid.

Mathews speaks for Montiero, Coddington and Baldassare.

The same message the Christian has for any man! With the attempt to make this clear in terms understandable to the factory workers and management. These random statements and passages will indicate it: a. The earth is the Lord's and the fulness thereof...this means that our work, the machine we work on, the work we do, etc., all is within God's framework and his plan and is properly "done to the glory of God." b. Man apart from God is lost. c. Man's relationship with God may be restored...has been restored. Man be healed, pulled together, made into one man in place of two, through Jesus Christ. But this same gospel must be communicated so that at least it will be clear. At least so that the basic choice a man has in life may be clear.

Beyond this of course (sic.) would be the attempt to make clear that God knows and understands working men; that faith in Christ is not a pious, pie in the sky affair for sissies, but is the Way, the truth and the life.<sup>13</sup>

These words of Mathews outline the down-to-earth theological content of his message and also represent the content of his associates and fellow Presbyterians from the East Coast, Montiero, Coddington and Baldassare.

For all Industrial Chaplains it may be said that they take pains not to emphasize their particular denomination. Rather they try to witness with a message for the entire group they minister. This approach is demonstrated in the words of Charlie Martin whose "work is non-denomination in that he never injects his Assembly of God or any other

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<sup>13</sup> Ibid.

creed into his work."<sup>14</sup>

Similarly in the work of Rev. McConnell: "Discussion of the Bible text is not slanted toward any denomination but aimed at promoting Christian principles in daily life situations."<sup>15</sup>

In attempting to speak to all peoples regardless of denomination sometimes doctrinal differences are completely ignored. For example, McConnell reports this in his work: "members of three different faiths joined in the observance of the Lord's Supper in a sick room in the hospital under leadership of the Chaplain."<sup>16</sup>

The same indifference toward confessional adherence is noted in the appointment of Clifford Peace as Chaplain to the Reynolds Tobacco Co.

Mr. Whitaker, who is a prominent Episcopalian layman, talked this question over with the chairman of the board of directors, James A. Gray, who is an equally prominent Methodist. Together, they decided to try out the idea of employing a minister to serve employees as a pastor-counselor, a sort of company chaplain.<sup>17</sup>

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<sup>14</sup>Bob Foresman, "Chaplain Big Cog at Refinery," The Tulsa Tribune, April 17, 1954.

<sup>15</sup>"A Day with Charlie Martin," Shirtsleeve Religion (Tulsa, Oklahoma, n.p.).

<sup>16</sup>"Industrial Chaplaincy at Fieldcrest Mills" (Spray, North Carolina, n.p.), p. 9.

<sup>17</sup>Clarence Woodbury, "They Put a Parson on the Payroll," American, January, 1952, p. 1.

Many of the men feel compelled to refer men of non-Christian background or Roman Catholic origin to return to their respective churches. For instances Montiero "has coaxed Jews back to synagogues, Protestants to prayer meeting, Catholics to Mass."<sup>18</sup>

Another example of this is found in the work of the former Industrial Chaplain Sidney W. Semple.

Semple works under the jurisdiction of the Diocese of Huron but in an interdenominational capacity. Workers at the McCormick plant were told that while the chaplain in this instance happened to be an Anglican clergyman, no attempt would be made to persuade them to join that faith. The chaplain stood ready at all times to put workers in touch with the clergyman or priest of their own faith if they so desired. It was made clear that the chaplain was there to help them in every way possible.<sup>19</sup>

Basically this comprises the doctrinal or theological content and emphases of the thirty-four or more Industrial Chaplains in North America. With the information available very little more than these fundamental observations can be made.

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<sup>18</sup> Fulton Oursler, "Circuit Rider of the Mills," Readers Digest, May, 1949.

<sup>19</sup> Stanley G. Mathews, "Production Line Padre," Canadian Business, December, 1949.

## CHAPTER VII

### EVALUATIONS AND RECOMMENDATIONS

It is impossible for the writer or anyone at the present time to make an intelligent and meaningful evaluation of the Industrial Chaplain. The Industrial Chaplain is still in a state of constant flux. The majority of the chaplaincies have been in operation for less than eight or nine years and this is hardly a sufficient time upon which to judge their effectiveness and future. However, on the basis of the answers received in the Industrial Chaplain Questionnaire certain broad observations and specific suggestions for our church can be made.

Theologically, we can observe this fact. Amongst the Industrial Chaplains in the United States and Canada two distinctly different presentations of the Christian Message are made. The one is merely an aimless burlesque of the real thing. It imitates the players in the main drama under the cloak of Brotherhood, Golden Rule and Psychological Adjustment. The real drama of Christ, the Son of God, and his victory over the sins of the world is ignored by these "watered down" Christian ministers. They attempt to rescue the worker from his problems and difficulties by assuring him that he can of himself make the grade. The real industrial messengers of the Gospel attest rather to the fact that man cannot of himself overcome

these burdens but that, only as he leans in faith on Christ, will he win the victory over the world and its many, many burdens and sins. Praise is to God that the majority of the Industrial Chaplains proclaim Jesus Christ, the victor over sin.

The second observation the writer would like to make is that for a number of important reasons the Industrial Chaplain does not appear to have a particularly bright future on the American scene. In the introduction and body of the paper the writer has referred to the work of the Industrial Chaplain as similar to the chaplaincy work conducted in the armed services. The Industrial Chaplain, however, has a unique position in the community which the service chaplain does not. The service chaplain's work is highly important because he is serving a group of men who are cut off from normal church affiliation. The men in the average industrial plant do or can readily have regular contact with the local church. Although some benefit can be derived by the worker in attending additional church services or counseling periods, it is questionable whether the problems the chaplaincy program initiates are worth the effort. It is also important to note, if the regular parishes are doing their job, the necessity of the Industrial Chaplaincy program is actually eliminated.

Other factors that tend to dim the future of the Industrial Chaplain are the many obstacles it must hurdle

in order to operate smoothly. The Union, labor itself, and management, plus the local church, make it a very difficult plan to incorporate as part of industry's program. It is only under extremely favorable conditions that the program has met with real success. In the light of these factors the author feels that the Industrial Chaplain will remain a phenomenon for particular communities and plants where local conditions with union, neighboring churches and management are ideal.<sup>1</sup>

The last observation the writer wishes to make is that the Industrial Chaplaincy has done something praiseworthy, if only in stressing the importance of the church's needed interest in labor and management. It has done a service to the church, in witnessing to the world and to the other parts of the church, the concern God has in men wherever they are and wherever they may be. All too often the man on the assembly line or in the executive office has been disassociated from the influence of God and the Church. The Industrial Chaplain through example and commentary brings the place of the church closer to the industrial plant.

And it is in this connection that the author has some

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<sup>1</sup>It is the author's feeling that the most successful of the approaches will be the Industrial Evangelism approach of the Presbyterian Church. It is the most closely attached to the church and the most truly evangelistic and therefore the author feels, the most likely to succeed.

specific suggestions for the Lutheran Church--Missouri Synod. The study of the Industrial Chaplain and its many ramifications suggest that our church in its obligation to speak to labor and management follow these recommendations:

1. It should establish a committee similar to the Rural Life Commission which would study the problems involving the church's relation with this phase of American life which effects over 50% of all people employed in the United States.
2. It should initiate Christ-centered course at both our seminaries<sup>2</sup> which would deal specifically with such things as employe-managerial relations, psychology of the worker and worker counseling.<sup>3</sup> These would enable our men to intelligently and decisively deal with men engaged in industry whether they be management or labor.
3. The church would prompt this commission and the seminary to disseminate materials and conduct workshops and lecture groups concerning the unique factors and problems involved in dealing with people in industry. These materials and programs should be directed to those ministers and laymen of the Missouri Synod who will not have had the opportunity to receive such courses at the seminary.

In conclusion the author wishes to say that other churches including the Roman Catholics, the Presbyterians, and most recently our brothers in the United Lutheran

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<sup>2</sup>See Appendix F, question 5 for suggested courses by present Industrial Chaplains.

<sup>3</sup>McCormick Seminary and Bloomfield Seminary of Bloomfield, New Jersey are the most outstanding schools presently engaged in giving courses and seminars regarding the roll of the church in industry. See Appendix for their addresses.

Church have recognized the need for such an interest and activity. The Lutheran Church--Missouri Synod must recognize this important calling and not wait another 20 years to follow the lead. The Industrial Chaplain may be the answer the church has for reaching the unchurched worker. Then again it may not, but no matter it is still in this area of labor, church, and management that our church must investigate and participate NOW.

Rev. Paul ... Chrysler Aircraft Corporation  
 712 ... Portsmouth, Ohio

Rev. ...  
 912 ... Newark, N.J.

Rev. ... Bristol Manufacturing Co.  
 Bristol, Ohio

Rev. John ... Pioneer Rubber Co.  
 Willard, Ohio

Rev. ... Sevenson Wool Industries, Inc.  
 Tiffin, Mich.

Industrial Chaplain, ...  
 ... Georgia

Rev. G. E. ... The ... Foundation  
 Longview, Texas

Rev. Charlie ... In-Sunway Oil Co.  
 Box 301, Tulsa, Oklahoma

Rev. Donald L. ... Miller Manufacturing Co.  
 ... Mich.

Rev. J. E. ... Fieldcrest Mills  
 Spray, North Carolina

Rev. Anthony ...  
 St. Paul's Presbyterian Church  
 118 ... Newark, New Jersey

APPENDIX A

PRESENT INDUSTRIAL CHAPLAINS

- Rev. Charles J. Anderson, Quaker Stretcher Co.  
Kenosha, Wisconsin
- Rev. C. A. Baldassare  
80 Hanford St., Newark, N.J.
- Rev. Luther Ballou, Goodwill Industries  
Dayton, Ohio
- Rev. Paul F. Bliss, Goodyear Atomic Corporation  
P.O. Box 628, Portsmouth, Ohio
- Rev. David Coddington  
912 South 16th St., Newark, N.J.
- Rev. Dale D. Dutton, Bristol Manufacturing Co.  
Bristol, Conn.
- Rev. John F. Herion, Pioneer Rubber Co.  
Willard, Ohio
- Rev. Gene S. Hogan, Severance Tool Industries, Inc.  
Saginaw, Mich.
- Industrial Chaplain, LeTourneau Corp.  
Toccoa, Georgia
- Rev. C. K. Mann, The LeTourneau Foundation  
Longview, Texas
- Rev. Charlie Martin, D-X-Sunray Oil Co.  
Box 381, Tulsa, Oklahoma
- Rev. Donald L. Mathew, Miller Manufacturing Co.  
Kalamazoo, Mich.
- Rev. J. K. McConnell, Fieldcrest Mills  
Spray, North Carolina
- Rev. Anthony Montiero  
St. Paul's Presbyterian Church  
115 Union, Newark, New Jersey

- Rev. Bernard W. Nelson, Swift & Co.  
Kansas City, Kansas
- Rev. Clifford H. Peace, R. J. Reynolds Tobacco Co.  
Winston-Salem, North Carolina
- Rev. J. Gordon Peterson, Texas Aluminum Co.  
Rockwall, Texas
- Rev. Milton Petzold  
Plymouth, Indiana
- Rev. Thomas B. Roth, John E. Mitchell Co.  
Dallas, Texas
- Rev. Harry W. Sampson, Sinclair Oil Refining Co.  
Houston, Texas
- Rev. Emerson W. Smith, Chaplain of Industrial Relation,  
Boston Area  
C/o Bishop John Wesley Lord  
581 Boylston St., Boston 16, Mass.
- Rev. Stanley Taylor  
10981 Wilshire Dr., Detroit 5, Mich.
- Rev. Barney Walker, R. G. LeTourneau, Inc.  
Longview, Texas
- Rev. Gene Warren, LeTourneau  
Vicksburg, Miss.
- Rev. James W. Workman, Lone Star Steel  
Dallas, Texas

## RETIRED INDUSTRIAL CHAPLAINS

- Rev. Dan Deamin, R. G. LeTourneau, Inc.  
Peoria, Ill.
- Rev. Harvey E. Garrison, General Electric Co.  
1000 Baker Ave., Schenectady, New York
- Rev. O. A. Geiseman  
7300 W. Division, River Forest, Ill.
- Rev. Karl E. Kinseley, Stupakoff Manufacturing and  
Ceramic Co.  
Trinity Lutheran Church, LaTrobe, Pa.
- Rev. Francis B. Sayre, Jr.  
Dean, Washington Cathedral, Washington D.C.
- Rev. Sidney W. Semple  
21 Watling St., London, Ontario - Canada

## FUTURE INDUSTRIAL CHAPLAIN

- Rev. Elwood Birkelback, Good Commonwealth Life Ins. Co.  
Davis Building, Dallas, Texas

111 Jackson Place, S.W.  
Washington, D.C.  
John G. Kelley, Secretary

Council of Religion and Industry  
Mrs. Jennie Harrison  
Executive Council, Inc.  
2000 W. Ogden Ave.  
Dallas, Texas

Department of City and Industrial Work  
Harold H. Baldwin, Secretary  
100 Fifth Ave.,  
New York 10, N.Y.

1000  
Carnegie Building  
200 West 40th St.  
New York, N.Y.

APPENDIX B

ORGANIZATIONS WHICH ARE SOURCES  
FOR INFORMATION  
CONCERNING THE INDUSTRIAL CHAPLAINCY

American Federation of Labor  
American Federation of Labor Building  
Washington 1, D.C.  
Peter Henle, Assistant Director of Research

Church and Industry Relations  
Department of the Association of Manufacturers  
2 East 48th St.  
New York 17, N.Y.

Christian Freedom Foundation, Inc.  
Publishers of Christian Economics  
2 East 48th St.  
New York 17, N.Y.

Christian Freedom Foundation, Inc.  
Publishers of Christian Economics  
26 West 58th St.  
New York 19, N.Y.

CIO Commission on Religion and Labor  
718 Jackson Place, N.W.  
Washington 6, D.C.  
John G. Ramsay, Secretary

Council of Religion and Industry  
Mrs. Jaunita Harrison  
Superior Decal, Inc.  
2839 Ft. Wayne Ave.  
Dallas, Texas

Department of City and Industrial Work  
Harold H. Baldwin, Secretary  
156 Fifth Ave.,  
New York 10, N.Y.

Guide Posts  
Carnegie Building  
345 East 46th St.  
New York, N.Y.

Industrial Packing House Worker Union  
 Local #12  
 Kansas City, Kansas  
 Rev. Bernard W. Nelson

Milo Hines  
 Special Representative,  
 International Association of Machinists  
 4109 - 14th Ave.  
 Rock Island, Ill.

Methodist Commission on Chaplains  
 100 Maryland Ave., N.E.  
 Washington 2, D.C.

National Association of Evangelicals  
 301 Farwell Bldg.  
 Detroit 26, Mich.  
 Irwin W. McLean, Executive Secretary

National Association of Manufacturers  
 Central Division  
 2227 National Bank Building  
 Detroit 26, Mich.  
 Harvey W. Frye, Director, Church and Industry Relations

National Association of Manufacturers  
 Midwest Division  
 210 N. Wells St.  
 Chicago 6, Ill.  
 Donald F. Mallery, Director, Church and Industry  
 Relations

National Catholic Welfare Conference  
 Department of Social Action  
 1312 Massachusetts Ave., N.W.  
 Washington 5, D.C.  
 Very Rev. Msgr. George G. Higgins, Director

National CIO Representative, UAW-CIO  
 8000 East Jefferson Ave.  
 Detroit 14, Mich.  
 Rev. Charles C. Webber

National Council of Churches  
 Division of Christian Life and Work  
 Department of The Church and Economic Life  
 297 Fourth Ave.  
 New York 10, N.Y.  
 Miss Elma L. Greenwood

National Council of Churches  
 297 - 4th Ave.  
 New York 10, N.Y.  
 Rev. Benson Y. Landis

National Home Missions Department  
 Assembly of God Church  
 434 W. Pacific St.  
 Springfield 1, Mo.

National Religion and Labor Foundation  
 3494 North High St.  
 Columbus 2, Ohio  
 Rev. Clair M. Cook, Associate Director

Synod of New Jersey, Presbyterian Church, U.S.A.  
 605 Broad St.  
 Newark 2, N.J.  
 Rev. Delwyn R. Rayson

The World Council of Churches  
 156 - 5th Ave.  
 New York, N.Y.

APPENDIX C

MEN WHO ARE SOURCES FOR INFORMATION  
CONCERNING THE INDUSTRIAL CHAPLAINCY

- Rev. William Taylor Baird  
7400 Blackstone, Chicago 19, Ill.
- Rev. Wm. H. Cohea, Jr.,  
924 South Aiken Ave., Pittsburgh 32, Pa.
- Rev. Nelson H. Cruickshank  
American Federation of Labor, Washington D.C.
- Rev. John Daniel  
1240 E. Fourth St., Bethlehem, Pa.
- Mr. Kermit Eby, University of Chicago  
1126 E. 59th St., Chicago, Ill.
- Rev. Frank D. Getty  
605 Broad St., Newark 2, N.J.
- Rev. Cameron P. Hall  
297 - 4th Ave., New York 10, N.Y.
- Mr. Andrew S. Kier, Presbyterian Elder  
Pittsburgh, Pa.
- Rev. James Logan  
44 Murrayfield Gardens, Edinburgh 12, Scotland
- Rev. Wm. McIntyre  
121 George St., Edinburg, Scotland
- Rev. Roy H. Mills  
Des Moines, Iowa
- Rev. Ed. L. Peet  
Mill Valley, Calif.
- Rev. Marshal Scott, Chicago Presbyterian Seminary  
2350 North Halstead St., Chicago 14, Ill.

Rev. Frederick Sweitzer, Bloomfield Seminary  
 Bloomfield, New Jersey

Rev. Lloyd Worley  
 575 Farmington Ave., Hartford 5, Conn.

name	location
company	church affiliation

Please check the right answer or fill in the blank.

- Part I
1. Your work is full-time \_\_\_\_\_ part-time \_\_\_\_\_
  2. Are you supported by your congregation \_\_\_\_\_ church  
 board \_\_\_\_\_ entirely? \_\_\_\_\_ partly? \_\_\_\_\_ not at all? \_\_\_\_\_
  3. If your work in industry is part-time, how many  
 days per week are involved? \_\_\_\_\_
  4. If your work is full-time, does it include duties  
 not of a ministerial character? \_\_\_\_\_
- List these duties: \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_
5. The number of employees in your care \_\_\_\_\_
  6. How many divine services do you conduct weekly? \_\_\_\_\_
    - Sunday services \_\_\_\_\_
    - Daily services \_\_\_\_\_
    - Hymn sings \_\_\_\_\_
    - Talks over the PA system \_\_\_\_\_

APPENDIX D

INDUSTRIAL CHAPLAIN QUESTIONNAIRE

_____	_____
name	location
_____	_____
company	church affiliation

Please check the right answer or fill in the blank.

Part I

1. Your work is full-time\_\_\_\_\_part-time\_\_\_\_\_.
2. Are you supported by your congregation\_\_\_\_\_church board\_\_\_\_\_entirely?\_\_\_\_\_partly?\_\_\_\_\_not at all?\_\_\_\_\_
3. If your work in industry is part-time, how many days per week are involved?\_\_\_\_\_.
4. If your work is full-time, does it include duties not of a ministerial concern?\_\_\_\_\_.

List these duties: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

5. The number of employees in your care\_\_\_\_\_.
6. How many divine services do you conduct weekly?\_\_\_\_\_.  
Sunday services\_\_\_\_\_.
- Daily services\_\_\_\_\_.
- Hymns sings\_\_\_\_\_.
- Talks over the PA system\_\_\_\_\_.

7. Are these services held in \_\_\_\_\_

\_\_\_\_\_ auditorium?

\_\_\_\_\_ and/or informal groups?

\_\_\_\_\_ and/or chapel?

\_\_\_\_\_ and/or \_\_\_\_\_?

8. Total average attendance in all services per week \_\_\_\_\_.

9. Do you have regular counseling hours? \_\_\_\_\_.

Total hours per week

\_\_\_\_\_ Formal

\_\_\_\_\_ Informal

\_\_\_\_\_ Average number of cases per week.

10. The number and type of counseling cases last year:

\_\_\_\_\_ Financial

\_\_\_\_\_ Family

\_\_\_\_\_ Drinking

\_\_\_\_\_ Employee-managerial relations

\_\_\_\_\_ Marriage

\_\_\_\_\_ Other

11. Do you visit families of employees in case of sickness or death? \_\_\_\_\_.

12. How many visits to homes or hospitals were made by you last year in conjunction with your work?

Homes \_\_\_\_\_. Hospitals \_\_\_\_\_.

13. How many funerals did you conduct last year as an Industrial Chaplain? \_\_\_\_\_.

14. How many marriages did you conduct in the same capacity? \_\_\_\_\_.

15. How many employees under your care are active members of local churches? \_\_\_\_\_.

16. Do you have frequent \_\_\_\_\_, seldom \_\_\_\_\_, no contact, with local ministers involving the employee and his spiritual life?

17. What amount of your effort and time is involved in the following work?

\_\_\_\_\_ Preaching

\_\_\_\_\_ Recreation

\_\_\_\_\_ Classes

\_\_\_\_\_ Social service

\_\_\_\_\_ Counseling

\_\_\_\_\_ Visiting sick

\_\_\_\_\_ Public-managerial-  
employee relations

\_\_\_\_\_ Other

## Part II

1. Please describe how your position as industrial chaplain was instituted.

2. In what areas of your industrial chaplaincy have you experienced limitations or unique problems?

3. In what areas of your industrial chaplaincy have you experienced special advantages and success?

4. Have you experienced criticism of your work either from labor or management or both? Please explain.

5. What special training do you suggest for the future industrial chaplain? Describe a possible course of study.

6. Please list other industrial chaplains you know and their addresses.

7. Please state the basic and fundamental message you feel you have for the industrial worker and management.

For further remarks and comments that might be pertinent for this study.

APPENDIX E

TABLE 1

AMOUNT OF TIME DEVOTED TO VARIOUS PHRASES OF  
THE WORK OF THE INDUSTRIAL CHAPLAIN

	PREACHING	CLASSES	COUNSELING	MANAGERIAL EMPLOYEE RELATIONS	RECREATION	SOCIAL SERVICE	VISITING SICK	OTHER
Peace	-	-	90%	-	-	-	5%	5%
McConnell	12%	-	50%	8%	-	10%	40%	-
Workman	5%	5%	30%	5%	5%	10%	20%	20%
Roth*	5	1	-	2	-	5	15	-
Martin	-	-	-	-	-	-	-	-
Walker	10%	1½%	25%	0	½%	½%	.09%	44%***
Warren*	4	2	20	-	4	1	15	-
Herion	-	-	50%	25%	-	-	25%	-
Petzold*	1	0	10	0	0	0	20	-
Hogan*	1	0	?	0	0	?	-	-
Geiseman	-	-	-	-	-	-	-	-
Bliss	-	0	33½%	66½%	-	-	-	-
Montiere*	3	-	2	3	-	3	3	-
Goddington	20 min. no.	-	-	-	-	-	-	-
Sample*	1	-	15	0	0	-	15	-

\* Hours spent weekly on these services.

\*\* This includes radio, visiting men, company travel,  
and office work.

TABLE 2

THE NUMBER AND TYPE OF COUNSELING  
CASES OF THE CHAPLAIN

	Wkly.	Yearly					
	COUNSELING CASES WEEKLY	FINANCIAL	FAMILY	DRINKING	EMPLOYEE- MANAGERIAL	MARRIAGE	OTHER
Peace	20	36%	11.5%	16%	7%	21%	44.89
McConnell	10	17	120	22	18	14	40
Workman	140	185	160	92	18	76	872
Roth	**	**	**	*	**	**	**
Martin	50	*	*	*	83	*	294?
Walker	2	5%	15%	5%	5%	5%	55%
Warren	25	4	3	2	5	1	**
Herion	10-15	15%	25%	5%	20%	15%	20%
Petzold	1 mo.	*	2	1	0	3	0
Hogon	3-5	*	*	*	*	*	*
Geiseman	***	**	**	**	**	**	**
Bliss	8	*	*	*	*	*	*
Montiero	3	*	10	6	3	2	*
Coddington	*	*	*	*	*	*	*
Seiple	**	*	*	*	*	*	*

\* No information.

\*\* Engaged in this work but no statistics given.

\*\*\* Quite a number--but no statistics given.

Percentages and statistics are the figures given  
by the Industrial Chaplains themselves.

TABLE 3

STATISTICS PERTAINING TO THE WORK OF THE  
INDUSTRIAL CHAPLAIN FOR A YEAR

	# of Employees	# of Home Visits	# of Hospital Visits	# of Funerals	# of Marriages	# of Men Members of Churches	# of Weekly Services	Total Attendance
Peace	12,000	67	224	0	0	-	0	-
McConnell	4,000	3,000	1,113	36	4	70%	2-4	300
Workman	3,750	820	624	16	1	5,000	24	400
Roth	350	20	100	-	0	225	1	300
Martin	1,000	322	284	6	1	-	2	75
Walker	850	75	950	3	2	85%	1	350
Warren	300	400	2,000	4	3	35%	2 mthly.	75%
Herion	600	30	45	3	0	80%	0	-
Petzold	100	15	30	3	3	30	1	70
Hogan	175	4	16	0	0	85%	3	-
Geiseman	150-250	-	-	-	-	-	2	80
Bliss	2,750	6	-	0	0	-	-	-
Montiere	2,000*	93	20	4	1	65%	3	200
Coddington	-	2	2	0	0	-	1 mthly.	-
Sample	2,000	-	-	-	-	40%	0	-

\* Several Plants.

- No Statistics given.

TABLE 4

INFORMATION CONCERNING THE SUPPORT  
OF THE INDUSTRIAL CHAPLAINS

	Peace	McConnell	Workman	Roth	Martin	Walker	Warren	Merion	Petzold	Hogan	Geisman	Bliss	Montiero	Coddington	Semple
Full-time	x	x	x	x	x	x	x					x		x	x
Part-time								x*	x	x	x		x		
Supported by Congregation								x	x	x			x	x	
Supported by Church Board															x
Supported by Company	x	x	x	x	x	x	x					x			
Supported Entirely (Ques. 3&4)									x		x			x	x
Supported Partly (Ques. 3&4)								x		x			x		
If Part-time How Many days?								3	1	1	1		3	1**	

\*Will be full-time in June, 1956.

\*\*One meeting per month.

## APPENDIX F

### ANSWERS TO THE INDUSTRIAL CHAPLAIN QUESTIONNAIRE - PART II

Question No. 1. Please describe how your position as industrial chaplain was instituted.

Clifford H. Peace: (Methodist) President of my company conceived it. Dean of a Divinity School recommended me, my church agreed and assigned me, at request of company, under a special appointment.

J. K. McConnell: (Moravian) Management presented the idea to the ministerial association and with their cooperation the program was set up financed by the mill company.

James W. Workman: (Methodist) Invitations of company management with cooperation of ecclesiastical superiors with regular ministerial channels after personal conferences with employer's committee with Jewish, Protestant and Catholic directors. Also with approval of former supervisors in Veterans Administration Chaplaincy.

As a Methodist minister, the Law Book, Discipline of the Methodist Church, 1952, authorizes the Bishop to appoint ministers to the assignment, Chaplain in Industry. All details of this ecclesiastical protocol were strictly followed.

S. W. Semple: (Anglican) I was commissioned by the Bishop and Executive of the Diocese of Huron to sell the idea of an Industrial Chaplaincy to management and labor in the city of London. Labour supported it, but would not contribute financially. Management paid two-thirds and the church one-third of the cost. When the church resources were exhausted, management assumed entire cost.

Thomas B. Roth: (Reinhardt Bible Church) The chaplaincy situation is the result of informal meetings held during the lunch hour by a colporteur who later became an employee of the company. Later on local Seminary students took turns conducting the meetings. During the war

with a large group of employees involved a full-time chaplaincy situation was created.

Charlie Martin: (Assemblies of God Church) After working with men in the Armed Services during World War II, I came in contact with businessmen who had an idea that a chaplain service in industry would be very helpful to both employees and industry. These businessmen initiated a course in industrial chaplaincy which was conducted at Wheaton College. After qualifying for this course I approached my company with the idea and after a short time, they decided to put it into action. It was started on a small-scale with great hopes, and it has surpassed our fondest dreams. There are many details to the start of the program and how it was carried on. I believe the above is the answer to the question you ask.

Barney Walker, Jr.: (Southern Baptist) R. G. LeTourneau became interested in this work after meeting Rev. Marion Reynolds, a specialist in industrial evangelism, in 1927. Because of Mr. LeTourneau's deep concern for the spiritual welfare of the souls of his men and his desire to extend the gospel to his employees, and because of his own love for Christ, Mr. LeTourneau began his chapel program in 1931. He employed the first full time chaplain to look after this work in 1941.

Gene C. Warren: (Southern Baptist) Mr. R. G. because of his personal Christian convictions desires to have a full time chaplain to bring a Christian influence into plant work, and to give opportunity to employees for Christian counsel, and access to employees to lead to Christ if possible. Many times we have contact with men who have no spiritual or ministerial friend or contact whatsoever.

John F. Herion: (Methodist) I am a firm believer in hospital ministry--people in the hospital are there because of some illness--not always just physical, and if the pastor will make INTELLIGENT calls he can come closer to his people than at any other time. Calling upon all patients in the hospital led me to the contacts with Pioneer employees and the President of the company recognizing the importance of such a service asked me to call upon the Pioneer employees. From there

on it was just a natural thing as more and more time was required. My plans are to work full time with the company not later than June at the time of our annual conference.

Milton G. Petzold: (Evangelical and Reformed) The chaplaincy was instituted previous to my coming to Plymouth in 1951 by the Manager of the plant and his pastor, a Presbyterian minister. When the Presbyterian minister moved to another charge, the manager selected me as chaplain.

Gene S. Hogan: (Assemblies of God) The president, being deeply religious, has from the outset started each day with a period of devotion. Being his pastor I was asked some three years ago to give a day each week to employees.

O. A. Geiseman: (Lutheran Church--Missouri Synod) I accepted the request of management to bring the message of the Christian Church to the people of the plant who would be ready to listen.

Paul Franklin Bliss: (Congregationalist) Suggested and approved by management of corporation.

Anthony A. Monteiro: (Presbyterian, U.S.A.) I was the originator or pioneer of it here in New Jersey in 1942. Readers Digest gives the story.

David L. Coddington: (Presbyterian, U.S.A.) Through work of Dr. Anthony Monteiro. Under synod of N. J. (Presbyterian Church) I took over one of his 11 plants when he became local pastor and had to limit his I.C. work. Have done this for six years.

Constantine Baldassare: (Presbyterian, U.S.A.) I became interested in becoming an industrial chaplain because my church is situated in the heart of an industrial area in south Newark. The Rev. Dr. Anthony Monteiro got me interested in helping him in his work. I knew Rev. Monteiro for a number of years and I knew of the success of his work. I studied under him in Seminary. I feel that this work is a very important part of one's ministry. I have gotten a great deal of joy in being of some help and service to these men who are the very heart of our civilization, the

working man. I am doing this part on a part time basis. I found that it has helped me in my preaching and my own personal life.

Donald L. Mathews: (Presbyterian, U.S.A.) I am not an industrial chaplain in the common understanding of the term. The term more nearly identifying this situation here is "priest-workman."

I work full-time as a production employee of the shop. This is part of my total immunity to witness (1) to the sacredness of all life; (2) to the identification of the church with working people.

It started by my indicating the circumstances on which I would be willing to be called to a local church--there "priest-worker" ideas being developed and approved by Presbytery and the church.

Question No. 2. In what areas of your industrial chaplaincy have you experienced limitations or unique problems?

Clifford H. Peace: Have encountered no real problem, but I consider the relationship to local ministers and plant supervision most delicate areas for an industrial chaplain.

James W. Workman: The only Chaplaincy in the steel industry in the United States requires careful correlation and coordination in industrial procedure. The program of Reynold's Tobacco Co., Winston-Salem, N.C., Rev. Clifford Peace, Chaplain, is the pattern which we have followed basically. The Veterans Administration Chaplaincy also furnishes guidance material adapted to our pioneering in this particular industry.

The first two years of our program began with the Chaplain's room in the hospital within the fenced area of the plant. The new facilities, Chapel, general office and Chaplain's room are housed in commodious quarters outside the fenced area of the plant.

These particular situations indicate varieties of limitations, problems as well as advantages and success, cooperation of ministers, supervisors and men on the job.

S. W. Semple: Inability to involve chaplains of other denominations to participate and expand inter-denominational, at request of local Chamber of Commerce and organized labor.

Thomas B. Roth: Owing to the splendid attitude of management there are practically no limitations to my ministry here. The unique problem is the fact that so many of the employees are attending some church it is difficult to bring them to have a sense of spiritual need.

Charlie Martin: This is a very complicated question. However, from the very beginning the company has given me the very best cooperation and has not limited me in any service which I found to be helpful to both men and the company. There are no limitations to the expansion of the program. However, as with any human-relation project there must of necessity be a stopping place. As yet, we have not reached that point.

Barney Walker: One of the blessings of working in the chaplain's department of LeTourneau is that we are encumbered by very few limitations. At all times we have the full cooperation of the company and also that of the Pastors of the town.

We have been given to understand that there are chaplains in various organizations that are limited and given many problems to face by pastors misunderstanding the work and functions of the industrial chaplain. There can also be the problem of a half-hearted managerial cooperation. A barrier may arise concerning faiths in certain localities but can be avoided by education. The incoming employee must be aware of the presence and work of the chaplain.

Gene G. Warren: In our work here, we have had an unusual situation I suppose in that a nearby church has provided some problems to our work.

This has arisen to a lack of proper understanding in our aims and desires, and possible jealousy and personal feelings.

The criticism of being "Interdenominational" has been leveled by some, or to be exact one minister.

He feels it is compromise to lead a man to Christ and not get him baptized. (This is the Churches job, not ours).

John F. Herion: In the field of psychiatry and management relationship.

Milton G. Petzold: As you have already gathered my work has been on a very small scale as far as industrial chaplains go. I have enjoyed the work very much, but the opportunity for being of greater service is very limited. Partly because of the limited time. Partly because of the limited number of employees. Furthermore, of necessity I have had to limit myself at this task, lest I neglect my major ministry. Being of limited size, of course the company could not afford a full time chaplain.

As far as having any unique problems, I can't say that I have had any.

Gene S. Hogan: In the part-time status as much as in any area, in that one is unable to follow thru in some projects that are important to a more effective ministry. For instance: classes, recreation, and fuller participation in managerial and employee relations.

Paul Franklin Bliss: Average age of employee very low.

Security regulations limit some normal outlets of employees.

Plant is located in approximate center of four county areas and, as a consequence, peoples residences are spread over a wide area.

Anthony A. Monteiro: In the social realm or area there is limitations for the industrial pastor. He must work more on the spiritual realm, occasionally the social comes in also.

But he is there in the plant as a pastor.

David L. Coddington: Government work precludes freely circulating in plant.

Many employees R.C.

Constantine Baldassare: I haven't come against any unique problems. The only thing that I can state is this, that the Protestant workers in the plant are not as co-operative as others may be. We have Jewish men and women, Catholics and Protestants attending the services. The Catholics and Jewish seem to be more active. Of course the devout Church goer will support your program.

In the religious services management does not attend the services as frequent as you might hope they would.

Donald L. Mathews: (1) I serve as regular pastor of a church, of which my work in shop is understood as part of my total ministry. However one major limitation of this arrangement is that of use of time. Much more counseling, calling, etc. at their invitation could be done if more time available. Plus of course the tiring nature of 8 hours work in shop.

(2) Difficult to do adequate job at church or shop from "mission" standpoint when two together. However, I am confident it is better for a man in this set up to be based in a church.

(3) Communication of Gospel an especial problem. Message must be relevant, simple, clear.

Question No. 3. In what areas of your industrial chaplaincy have you experienced special advantages and success?

Clifford H. Peace: Counseling.

J. K. McConnell: Personal contact when sickness or death occurs.

James W. Workman: The Chaplain's hospital calls cover 14 hospitals and clinics in a 14,400 square area, involving travel of 35,000 miles a year in a car over paved roads, all hours day and night, seven days a week. Cooperation of supervisors, personnel and professional colleagues in ministry, medical nursing, plant protection, morticians and telephone greatly expedite the most effective handling of the situation.

S. W. Semple: Personal Counseling. Cooperation with local clergy in acceptance of referrals for pastoral care, baptisms etc., and annual church services.

In rendering a pastoral ministry to those of no church affiliation and eventual joining up with a church of their choice.

Thomas E. Roth: The advantages in this field is that one is not stressing any church or denomination so that the only responsibility on the part of the employee is to understand that God is speaking to him about personal needs from a Biblical basis. There has been some evidence of spiritual change and progress in the lines of the employees.

Charlie Martin: Again, this would be difficult to put in a few words, but to sum up all our activities, we believe that the promotion of the Chaplain program in industry has and will continue to prove that by the use of Christian principles in handling all company business and employee relations; that both company and employee will benefit; and a better relationship will exist.

Barney Walker: The industrial chaplain has the opportunity to be with the men when they are themselves. He can meet them on their own grounds. Thus they have a tendency to feel free and easy. Because of this the industrial chaplain can deal with the spiritual and family problems of men who are burdened and give them the advise, counsel, and spiritual witness that they need in a free and easy manner. Another advantage is the opportunity to reach men and women for the Lord Jesus Christ that would not think of going to church.

Gene C. Warren: In daily contact with men, who after becoming acquainted with them, and they with you, give you opportunity to be of spiritual help in regard to their problems--and invariably this contact, "Buddying" with them will bring to decision for Christ.

The hospital visitation always affords abundant opportunity to be of spiritual help; many times it is through a hospital trip that a person realizes his need of Christ.

I have seen every home visited pays big spiritual dividends--a wholesome, friendly contact has been made later yielding decisions.

Interest with employees children and contact with family is of great importance.

John F. Herion: Counseling is the most important field--the art and technique of counseling must be well understood and a part of the ministers training--to know how far to go in counseling and get the necessary help.

Milton G. Petzold: I have come to know better the mind of the working man. Knowing how he thinks, what he feels, his aims and goals in life, I am thereby fitted the more to help and serve him.

The greatest success, I feel, that can come from such a program, large or small, is that of molding the workers together in their thinking and efforts so that they are able to work as a team rather than competing against each other. Helping them to practice the golden rule. Above all to show them how it is possible to have respect for another mans religion and to show love toward one's neighbor. The success of a chaplaincy program cannot be measured in dollars and cents at the close of each year. It is measured in terms of unity of spirit, in a family feeling and a look toward eternal things.

Gene S. Hogan: Here one is "on the team" and you can practically apply Christian principles. One can study the problems on location. Can get acquainted truly with personalities. One can get a "feel" of the atmosphere, all of these factors are helpful in seeing all sides of a dispute or problem.

O. A. Geiseman: In the response of the people for the Gospel message; in achieving better inter-personnel relationships (as the workers confided to me); in getting the workers to have a different approach to their respective tasks; in the enthusiasm of so many for the messages I was permitted to bring them.

Anthony A. Monteiro: In the spiritual area: such is the preaching area. People like the weekly

sermons and prayer. The work here has been very successful because of the evangelistic spirit.

Constantine Baldassare: I haven't been in the work long enough to give you a full answer to this question. I have personally found that these men are hungry for the gospel message. It is not help that they need, but spiritual guidance, and I have found that it is accomplished by preaching a gospel message to the men has helped them in understanding themselves.

Donald L. Mathews: (1) Counseling opportunities with consequent growth in Christian faith--including several conversions.

(2) Opportunity to keep my feet on the ground, to live where our people live to face some of the same joys, frustrations, fatigue, etc. a special advantage, with consequent effect on preaching, etc.

(3) Have felt a loosening up among men in the shop in regard to religious matters--Christians don't always seem as afraid or embarrassed to discuss their faith, etc.

Question No. 4. Have you experienced criticism of your work from labor or management or both? Please Explain.

James W. Workman: Both labor and management have cooperated generously in calling for the services of the Chaplain. Criticism, favorable and unfavorable comes in normal routine, clearing house information, welfare need reports and basically balancing group appearances away from the plant with counseling availability at the Chaplain's rooms.

S. W. Semple: Yes, in inception, there was much suspicion on the part of management that the chaplain would become involved in management--employee problems and would precipitate the inter-denominational controversy.

Labour was suspicious that the chaplain might become a tool of management, etc.

After about three years, such suspicions and criticism died down.

Thomas B. Roth: The only criticism of which I am aware is that the employees sometimes feel I am serving the interests of management to the neglect of their own problems. The cause of this lies in the failure of some to understand that I follow a neutral course in issues which the employees feel that I am automatically representing the position of management.

Charlie Martin: I am sure that there is no program existing that is 100 per cent accepted, but we can truthfully say that both the company and the employees are very happy and co-operate with us in the carrying out of our chaplain-counselor program.

Barney Walker: Criticism comes freely from the men when they feel that you (the Chaplain) are not friendly toward them, do not share their interests, appear above them or do not offer them a challenge in the Lord. Some men will argue that the plant is no place for a chaplain or the church. The majority of the men are highly acceptive and seldom critical.

Management offers no criticism except when they feel that the chaplain is not doing the job intended. Occasionally self-interests enter into the picture causing the managers to become critical for their benefit.

Management will criticize when they feel that the chaplain is interfering with employee-managerial disputes with which he has no business.

Gene C. Warren: Management will if do not know what you are doing. Best suggestion here is keep them informed as to what you are doing even by daily reports.

John F. Herion: The only criticism I had was that I did not give enough time to many problems which came to my attention--for this reason I decided on full time, as it is too much with a strong pastorate. Due to my previous business training and knowledge of business management as well as Labor relations problems, I did not encounter

too much difficulty myself, however I can see where in this area, the wrong personality can get really loused up...As Ind. Chaplain you are always between these two groups - no favoritism -

Milton G. Petzold: During my two years of service I have not had any severe criticism from management or labor. Both seemed to appreciate the program mutually.

Gene S. Hogan: No. At least, none has come to my attention in the last three years.

O. A. Geiseman: No. I made plain as I had opportunity that I represented neither. I tried to let the law cut both ways and to let the Gospel apply both ways.

Anthony A. Monteiro: No criticism. Both labor and management welcome this work very much.

Donald L. Mathews: Can't say that I have from either side. Usually the opposite. What criticism there has been against what I have done, has been on specific issues in the shop--ie against certain positions I have taken on grievances, or disputes, etc. For example my attempt in our shop to "lobby" for fair employment practices has been criticized by some of those who oppose such.

Question No. 5. What special training do you suggest for the future industrial chaplain? Describe a possible course of study.

Clifford H. Peace: Psychology and counseling are essential, but the aptitudes and maturity of the counselor are more important.

J. K. McConnell: After full college course, Seminary, and special courses on chaplaincy program.

James W. Workman: A thorough going, trunk line pastorministry, with standard seminary training. At least 10 years of parish ministry experience and more for large Chaplaincy responsibilities.

S. W. Semple: A period of clinical training in industry that would provide an orientation in

industrial-labour administration as well as pastoral counseling.

Thomas B. Roth: I believe a man should have a good Biblical Seminary discipline. A course or two of applied psychology would be helpful. It would be advantageous in college to get a few courses in business administration, particularly involving personnel.

I also feel a man should have six months to a year apprenticeship as a laborer in the area of industry in which he hopes to work as a chaplain.

Charlie Martin: It is possible that a Christian business man informed in the sound teachings of Christianity could carry on this type of program in industry. However, for the highest success, we would recommend that a minister be given this assignment with special training in counseling. Most of our work is built around our counseling ministry using Christian principles as the basis for our contacts. I have listed a number of books to be studied or read on the last page of the mimeographed brochure. (See Appendix H.)

Barney Walker: (1) A well rounded knowledge of the Bible. (2) A knowledge of science and industry. (3) Definite courses in personal witnessing and counseling. (4) Platform and speaking ability. (5) A minor knowledge of music.

The chaplain must have a love for the men, his work and a deep love for his Lord. He must be adept in counseling, witnessing, and visitation. He must be able to get along with men and get with them.

Gene C. Warren: Practical knowledge of mechanics would be helpful. Thorough and practical knowledge of the Scriptures. Well rounded scholastic training. Psychology. Develop personal insight into people--learn men.

John F. Herion: (1) Counseling (2) Hospital clinical experience (3) Industrial Psychiatry (3) Labor and Management relationship (5) Personnel Management.

Plus the requirements to make a good preacher.

Milton G. Petzold: I have had no special training for this program, although I am sure, under a full time chaplaincy program, some training should be required. A lot of common sense would be of the utmost value, along with a great deal of guidance from the Master of men. I fear I would be in no position to suggest a course of study. I am sure that courses for counseling, managerial employee relations, social service would be profitable.

Gene S. Hogan: Study of Managerial and employee relations which is not part of a regular seminary course. Nothing can take the place of experience in a pastorate.

O. A. Geiseman: Try to produce ministers of Christ who consider it a privilege to share God's love with their fellow-men; who have some insight into the heartaches and worries of management; and whose heart goes out to the masses in their perplexities and multiple needs. Produce pastors who have honesty and diplomacy enough not to be arrogant but who in a warm hearted understanding manner can meet the colored janitor and the milk-robed president.

Paul Franklin Bliss: Sound background in psychology--psychology of religion and social-psychology. Formal training in counseling. Personal experience in industry.

Constantine Baldassare: Besides the regular Seminary studies an Industrial Chaplain should study Pastoral Counseling, Human Relation, understanding of both management and the worker. You have to understand the type of work that an individual does, his background, his family life. All this comes under the heading an Industrial Chaplain. There are things that cannot be learned in textbooks, but learned only through personal experience.

Donald L. Mathews: In my own experience the program of the Presbyterian Institute of Industrial Relations has been very helpful. Under the direction of Dr. Marshal Scott and centered in Chicago at McCormick Theological Seminary it has two aspects:

1. A Minister's in Industry program where

seminary students go to Chicago for a summer, obtain jobs in factories there, meet for seminars in the evenings with Dr. Scott and many other special labor and industry guests, relate themselves to local churches on the weekends. The seminars and study include labor history, labor management relations, economics, etc. all in the light of Christial Gospel. The purpose of the program is not to make labor relations experts but to make better ministers of the Gospel.

2. A three week program that encompasses same rough outline for regular full time pastors who come to Chicago for the three week program. Here they do not work in factories, only study, visit, listen etc.

Personally, I also think any training program for industrial chaplains should help rid the student of any traditional middle class attitudes he unconsciously carries with him. On the by and large most seminary students today have been suggested by some to come primarily out of middle class backgrounds with traditional middle class prejudices in these matters. Another way of saying this is to say that any pastor, industrial or otherwise should be first of all loyal to Jesus Christ, not to any particular economic system, et. not even to the "American Way of Life."

Frankly the typical industrial chaplain situation, if there is such, I would raise real questions with. Especially where he is hired by management, I think his effectiveness is paralyzed--not that every company who hires one is trying to use him to keep peace with the union etc, but it's hard to overcome that even if that isn't the reason the company has hired him.

Question No. 7. Please state the basic and fundamental message you feel you have for the industrial worker and management.

Clifford H. Peace: Each should know what they want and each must enter it with Christian maturation.

J. K. McConnell: I feel that I know the worker since I have served 34 years as an Industrial YMCA Secretary and worked with these people. I can

carry the principals of Christianity into their homes and lives. They confide in me their problems.

James W. Workman: God is Father, man is brother and the neighborly fellowship of fellow-workers in cooperation with a Father-God, is the basic meaning of the Family of God. This fellowship is best done in the worker's own family, through the Church of his choice and his various stewardships in the community, state and nation.

My Father is working until now and I work. An honest day's work with a sense of the approval of God makes for a sense of security that is basic to personal integrity and good work, normal health and spiritual peace.

S. W. Semple: Industrial chaplaincy is an extension of the church's pastoral ministry. The chaplain aims to be of assistance in strengthening the ties where necessary of those who have church connections and in providing a pastoral service for those without a church affiliation.

Thomas B. Roth: The basic message is the message of the Gospel that men are lost and in need of salvation and a Saviour from sin. Divine Revelation, God's Word, reveals the extent of sin and the abundant passion in the sacrifice of Christ on the cross to meet the need of mankind. It is imperative that man make a personal decision and trust implicitly in Christ alone for Salvation. The Bible also sets forth the character and provision for the Christian life which God desires each person to live.

Charlie Martin: We believe our success in this type of Christian program has been brought about because we have left out a denominational difference and the questionable doctrines which have nothing to do with basic Christianity. In our teaching and preaching ministry we endeavor to bring to the attention of our men that there is no way to make eternal life secure other than the teaching of Jesus Christ, as the Son of God, born of a virgin, crucified on the cross, and through his resurrection, hope of eternal life. After this we endeavor to teach men to read their Bible, to pray, and trust God for the needs of life. We

believe this will help them to understand one another, work better together, and make better workmen.

Barney Walker: The basic message that Barney and I have for the men of the plant and the school is that "all have sinned and Christ Jesus came into the world to save sinners." Our primary interest is to proclaim the love, righteousness and justice of God and to show men how that faith in Christ as personal Saviour and real Christian living is practical and wonderful. Basically, the problems and needs of most of the Men are spiritual needs and Christ is able to meet them. Physical, material and financial needs are easier met with Christ as a Saviour and Friend.

Gene C. Warren: Christ will transform a life, forgive sin, bring purpose, security and joy to an individuals heart.

A Christian will be a better employee every time. It shows the men that the company has a personal interest in them. It is good relations--standing as we do between labor and management. For labor a voice, for management a voice. We pass along the word to both parties.

John F. Herion: Cooperation--the principles of the golden rule--honest in every way....

Milton G. Potzold: I believe the basic message for the worker and management is to treat each other like human beings and as children of the same God. Help them to realize that neither is superior to the other, but that both are alike in the eyes of God. The fundamental message I have tried to impart is that regardless of our station in life each of us will be accountable for his spiritual life.

Gene S. Hogan: Stated in simple terms: "Thou shalt love the Lord thy God with all thine heart.... and thy neighbor as thyself." Underlying every illness in personal and social relationship is a failure in the above. Power to overcome this ailment or weakness is in the gospel of Jesus Christ. He is the answer. The chaplain must proclaim this message.

O. A. Geiseman: The basic message of sin and grace, law and gospel, with meaningful application for the status of worker and management.

Anthony A. Monteiro: The message of the true Gospel of Christ. Relate the Gospel to the everyday life. The human heart is hungry for security and the assurance of life. When you present a Personal God to them they accept. This is my experience. There are some agnostics among the so called Wise and in high places, but the average American worker and manager are believers. What they need is Christian education. The Church has failed in this realm of endeavor. While the Church worked among the privileged the masses were intact and forgotten. This is the second opportunity of the Church to do good among the masses to bring them back one by one to Christ.

David L. Goddington: Christian Gospel as applied to workers and life generally.

Constantine Baldassare: My personal opinion is that the industrial worker and management when it comes to counseling and preaching to them, that they both are equal. Even though the worker at times feels that management doesn't take a personal interest in him and his work, it is through this Industrial Chaplaincy work that there comes that feeling of fellowship between the two parties. At our services when management is present there is no feeling that management does not belong there. There is created that spirit of oneness. This work has made the working man feel that some one is interested in him and his welfare. That now the Church has gone outside of its building to bring the message of salvation to the almost forgotten men, the industrial worker. He is no longer a mere number, but he becomes an individual of great importance in the Kingdom of God. This is just as true for management.

Donald L. Mathews: 1. The same message the Christian has for any man! With the attempt to make this clear in terms understandable to the factory workers and management. These random statements and passages will indicate it!

a. The earth is the Lord's and the fulness thereof...this means that our work, the machines we work on, the work we do, etc. all is within God's framework and his plan and is properly "done to the glory of God."

b. Man apart from God is lost.

c. Man's relationship with God may be restored--has been restored. Man may be healed, pulled together, made into one man in place of two, through Jesus Christ. But this same gospel must be communicated so that at least it will be clear. At least so that the basic choice a man has in life may be clear.

Beyond this of course would be the attempt to make clear that God knows and understands working men; that faith in Christ is not a pious, pie in the sky affair for sissies, but is the Way the truth and the life.

Further remarks and comments pertinent for this study:

Barney Walker: The greatest opportunity for counseling does not come in the office of the chaplain. It is found at the work bench, the machine, the desk and the home. You must go out and meet the men, get to know them and their needs.

Gene C. Warren: When we speak in churches and other groups there is never any money exchanged. It is understood that our appearance in a financial sense is a company courtesy.

John F. Herion: I might add these words. First of all an industrial chaplain in any industry will work successfully only if the industry is willing to put all labor relations as well as customers relations on a Christian basis. There is no use to have a chaplain unless decent wages and job securities, retirement securities, sick benefits, and sound relationships are established within the plant. In other words the preaching must go with the living--as it always should to be effective. Therefore management must WANT such a program--it must be part of the total personnel program--the word Chaplain is not too good either--personnel counselor--is far better.

An industrial chaplain is not to replace any churches--but is to supplement all churches and all faiths. There is no place for a minister in the chaplaincy who is narrow in his ecclesiastical and theol. conceptions--he must be able to minister to all faiths without any hesitation. You can't hide that either--the people will soon find it out unless you are 100%. Management personnel are in just as great of need as the laborers--the Pres. and Vice Pres. need counseling and guidance and want it if they can have confidence in the man...It's a great field, wonderful opportunities--and we need to study and be alert at all times...industry is calling for such men...and pay good salaries.

Constantine Baldassare: This type of ministry has been a great help to me because it has made me better understand my people. I don't just see them on Sunday morning, when they look their best, or in their homes when they are on their best behavior. Seeing them in their work, where they spend eight hours of the day, has given me a deeper insight into the understanding of people. At times you see these people at their worst, and yet a minister is interested in them, to help them, to give them spiritual guidance. The church has now moved out into the plants, if they don't come to Church the Church now goes to them.

## APPENDIX G

### "INDUSTRIAL CHAPLAIN-COUNSELOR PROGRAM"

Especially prepared by Charlie Martin,  
Mid-Continent Petroleum Company, Tulsa,  
Oklahoma for the Assemblies of God  
National Home Missions Department,  
484 West Pacific Street,  
Springfield 1, Missouri.

#### PREFACE

Since before World War II great effort has been put forth by a few men and/or organizations to experiment with and establish a human relations program that would assist management and labor to work in harmony. Workers in this new field carry the title, "Industrial Chaplains and Counselors." From the name, one gathers that "Industrial Chaplains and Counselors" apply Christian principles in their work. They assist employees of industry with personal problems and help to remove misunderstandings between the employees, supervisors and/or management.

Because there were no text books to educate workers for this profession, industrial chaplains and counselors have been forced to learn and develop their work by trial and error. The pioneers in this field have proven that an industrial chaplain gives a very valuable contribution to personnel management programs. They have helped industry to keep human machinery producing at top efficiency by assisting employees with their personal, as well as company problems.

Some colleges are adding courses to their curriculum that will assist in qualifying a minister for the work of Industrial Chaplains and Counselors. Courses that are helpful in acquainting the minister to the educational needs of this field of service are applied psychology, sociology, counseling, industrial relations, and personnel management. (Names of suggested books for reading and the names of authors and publishers are listed at the end of this brochure.) There is such a great need today to understand human problems and why people react the way they do to situations of life. A Christian minister applying psychology in accordance with Christian principles can give a counseling therapy that will reach masses of people who sometimes cannot be reached by an established church group.

For some time it was difficult to glean information about chaplains in industry because there were no organizations or clearing houses for inquiry. The industrial chaplains themselves are scattered throughout the United States and have no planned way to enlist new recruits for their ranks. It has been encouraging to note that different denominational schools are making plans to encourage and train ministers for this new field of Christian ministry--"Industrial Chaplains and Counselors."

#### INTRODUCTION

This brochure is printed to explain the service and the work of an industrial chaplain, as well as the qualifications which should be expected of a minister entering this field.

The Industrial Chaplain has one of the greatest fields of service possible for a minister today. I do not mean to imply that Industrial Chaplaincy can take the place of the ministry of the church. Rather, the word 'service' is the key to my statement.

The true burden which a pastor carries is to win souls to the Lord, training and assisting those souls to grow in the grace and knowledge of the Lord. Much of the pastor's ministry is from a rostrum to a group of people or congregation. The chaplain's is mostly an individual service. On the other hand, this personal contact affords the chaplain a vast unlimitable field of service.

Some industrial workers are the same people who constitute church membership. The minister who has caught the vision of establishing a counseling service in his busy work day knows the value of allowing people to bring their problems and burdens to his office. Many thousands of workers never enter a church door. When they are faced with the problems of life they have no one to whom they can turn. These problems which arise give the chaplain an entrance into personal lives otherwise untouched by Christianity. A chaplain's confidential files can produce both rejoicing and tears, because of the many types of problems in which he assists.

This counseling ministry is invaluable because it teaches workers how to be victorious in their Christian life on the job and amidst the trials encountered in a routine day.

**"Industrial Chaplain-Counselor Program"**

by

Charlie Martin

**I. Who can be a chaplain?**

- A. This is an important question in the light that even God has separated the ministry into different types. God calls men to the ministry of an industrial chaplain, just as He calls men to be evangelists.

The chaplain in industry, whether he is ordained or a layman, must have reached a place in his Christian experience where he personally cannot be moved by the events or effects of life's sorrows or changes and must be sound in his knowledge of the Bible.

It is possible for a layman to become a chaplain in industry. There are many men who have leadership training derived from their business background and at the same time have been grounded in Christian principles from the teaching of the Bible. These men would make successful chaplains in industry.

- B. A Chaplain must love people and love to serve them.

1. A chaplain's routine and daily duties can be compared to those of a pastor. He must be tolerant, patient, and ready to listen to everyone's problems.
2. Many people will take the chaplain's time beyond what is actually reasonable. These people are usually repeaters who come to the chaplain's office time and again with little problems because of their lack of adjustment. They can be assisted through counsel.
3. By loving and serving people, the chaplain will have many opportunities to witness and pray for them.

- C. A Chaplain and his denomination.

1. A chaplaincy program must begin with

clear-cut statements pertaining to the Bible, refraining from personal denominational doctrines. The chaplain must preach and teach the fundamental truths of the Bible - salvation, clean, holy living, the second coming of Christ, etc. The chaplain must remember that he is ministering to people of all denominations, and that interpretation of the Scripture often causes misunderstanding and arguments. Finally, the chaplain puts forth all his effort to further the Kingdom of God in the lives of men and does not establish a denominational program.

## II. What are the duties of a chaplain in industry?

His duties in the human relations field of service will be limited only by his vision, by the assistance and backing given him by his company, and by his physical ability to carry out all the duties he finds to do with the number of employees that he is serving.

### A. The chaplain begins his work by:

1. Acquainting himself with the industrial relations policy of the company.
  - (a) Rules and regulations of employment policies.
  - (b) Reasons for discharge from company.
  - (c) Seniority Rules.
  - (d) The different kinds of insurance which the company carries on employees, such as life insurance and annuity if the company has retirement plan. The chaplain should have the answers to questions pertaining to such matters in order to assist the employees and make them feel more secure in their jobs.
2. Obtaining a chart or gather together all the names of supervisors in the company.
  - (a) This information will give him the names of all the men from the top executive of his local plant down to the gang foreman.

- (b) The information should be outlined to show the position of each man, his immediate supervisor, and the department to which he is responsible.

This chart will guide the chaplain when the men bring their company problems to him. Immediately he can associate the problem with the department of the company making it easier to locate the trouble spot.

3. Acquainting himself with local welfare agency regulations.

- (a) The chaplain will have many opportunities to assist needy families. If he knows the services of local welfare agencies and is able to give helpful suggestions to needy employees, he will gain the confidence of the employees as he assists them with real problems.
- (b) By learning about social security regulations, the chaplain can let the employee know what to expect in case of illness or death.

4. Following certain steps in case of death of employees.

- (a) Visit the home of the bereaved as soon as possible.
  - (b) Make himself available to conduct or assist with a funeral service, if necessary.
  - (c) Assist in arranging for services and obtaining pallbearers.
  - (d) He can console the widow by assuring her that he will take care of her interests with the company insurance, social security and any other company benefits.
- (3) Obtain legal counsel for the widow, if necessary. (In some cities lawyers have an organization to give free counsel and/or assistance to needy people.)

5. Keeping personal information about employee.

- (a) Most companies have files or cards containing information about the employee. Some companies have record service cards giving employment, date, birth date, departmental changes, and rates of pay. The chaplain must have access to these in order to search out information in case of seniority differences or other personal problems which come to him. Past records and the history of the employee's work are sometimes helpful in settling difficulties and making decisions regarding the future.
- (b) The chaplain must keep confidential records of all his contacts, whether counseling, visiting, or otherwise. These records serve two purposes.
  - (1) The chaplain can refer to them when called upon to make recommendations to the employer or to the employee. The chaplain is often called to help with complicated cases of different natures and can draw from his confidential records for guidance.
  - (2) These records often reveal certain people who are constantly in trouble. The chaplain may have opportunity to be taken into the employee's confidence, and often can help the employee to adjust his life and become a better employee and happier person.

6. Visiting throughout the plant.

- (a) The chaplain must acquaint himself with the company's products and know something of how they are produced, the different stages of production, and the work of each department in his company.

- (b) He must visit among the men, keeping alert to sense any disturbance, whether departmental or personal.
  - (c) He must not ask or solicit confidence, but find ways and means of making himself available so that the employee will come to him for help.
  - (d) Through plant visitation, the chaplain will gather information about employees, which will assist him in understanding the employee, his habits, family life, and outside activities.
  - (e) The chaplain's personal acquaintance with the employee will inspire his confidence. Oftentimes the chaplain can help the employee change bad work habits or wrong opinions by counseling with him. Sometimes the chaplain can explain to the employee's supervisor why the employee has not been his best.
  - (f) Many men follow the line of least resistance, not giving their best to their jobs. Then, when they are not given opportunity for a better position, they become angry.
    - (1) Here, again, the chaplain has opportunity to help employee and employer by counseling with the employee, teaching the principles that lead to progress.
    - (2) The chaplain can be alert for unconscious motives which drive employees to do certain things which cause them to become careless or dilatory with their work.
7. The chaplains office should have a daily report of employees who are off work, sick, injured, or have experienced death in their family.
- (a) The chaplain should make a personal

visit to all employees who are hospitalized and other bedfast employees if possible, especially if the employees have a serious illness which keeps them off duty for a long period of time.

- (b) During his visit he can relate to the employee information about the company's sick leave policy and insurance. To those who are bedfast, he can deliver their pay check on payday.
- (c) In all of these different contacts, many opportunities to witness for the Lord by prayer or spiritual counsel and encouragement will present themselves.

The chaplain must remember this is a personal work. He is not building a church; he is building Christian faith in believers and encouraging sinners to accept Christ as Saviour; He is furthering the Kingdom of God.

### III. Extra-curricular spiritual services.

- A. These services can be started different ways. A good method is to locate a few consecrated Christians. Suggest to them that it would be good to have a noon hour Bible class.
  - 1. Ask the Christians to gather together those who are interested, and the chaplain will speak to them. Before the chaplain suggests the Bible class, it would be well for him to have a meeting place in mind and have the approval of management and the department head of the location he suggests.
  - 2. What will the chaplain speak about to a mixed group?
    - (a) Basic Christian doctrine concerning salvation.
    - (b) Christian principles which help people adjust their everyday living problems and assist them in getting

along with each other on the job.

- (c) Clean living habits.
- (d) The hope of the Christian in the soon coming of the Lord.

3. As the attendance of the class grows, the chaplain will find those who can sing or play instruments. Use them in the services. There are small portable units available, which have turntables for records, and loud speaker attachments if the chaplain wants to use them. A loud speaking system is especially helpful if there is noise in or near the meeting place. The record player can add color to the service if a piano or other instruments are not available.
4. It is well to have a bulletin board. On it the meeting can be announced. This bulletin board should be in a central location. The ideal place is at the entrance of the building or near the time clock where all employees will see it.
5. If the company has a weekly or monthly company house organ, the chaplain may have a spot in it for a devotional thought.

B. The chaplain's confidential service and sincere spiritual efforts will be a valuable morale builder for the entire company.

1. He must develop persistent tactics in getting all the help for the employees that is possible when they bring their problems to him. This is valuable for the company, because though the men may not always be satisfied with the results of the chaplain's efforts, they will be resigned that he has done all that is possible and be content therewith.
2. The chaplain's most difficult job is to keep from preaching or exhorting to every one whom he knows that the Lord is the answer to most peoples' problems. His spiritual approach must be vary carefully executed. He must never moralize

or be shocked at peoples' mixed-up life or trouble. He is employed to sympathize and assist in finding an answer to the needy person's problem.

3. A great deal of the chaplain's work will be assisting in a material or secular way. However, all of the chaplain's duties show the spirit of Christ and make the employee know that the chaplain is in sympathy with him. Once the chaplain gains the employee's confidence, many doors of service will be opened to him. These people will sell the chaplain to other employees suggesting that others whom they know are in trouble come to the chaplain for assistance and guidance.

#### IV. How a Chaplain's Job Can Be Obtained in Industry.

- A. At the present, there is no special employment agency through which companies are referred to ministers interested in this field.
- B. If a man feels that God would have him labor in this new field, after he has qualified himself by going to school, taken special courses, or studied the type of books which have been mentioned in this brochure, he can use any personal contact taking the initiative to be introduced to men who are owners of their own companies, presidents, or personnel directors. It will take determination, time, patience, and a far-sighted vision, backed by prayer to present the Chaplain-Counselor Program to industrial leaders and to sell them on instituting such a program in their own company. Another brochure is available from the National Home Missions Department, 434 West Pacific Street, Springfield 1, Missouri, which will help present the work. At first, the qualified individual may be offered an opportunity to start a limited program. Use every opportunity. Remember, this is God's work and it will expand under careful promotion.

The chaplain's personal desire will be spiritual work, but remembering that this field is a missionary work, the chaplain must sell the management

that his approach to the personnel problems can be of great assistance in keeping down misunderstanding and straightening out difficulties before they become real labor problems. The chaplain must show management that his counseling with employees who have company or personal problems, his encouragement to them in time of sorrow or when misfortune befalls them, will keep the worker producing at a normal rate, instead of slowing down the production. The chaplain must show the company that many times he can salvage or reclaim good employees who have permitted some event of life to lead them in the wrong path which has placed them in position for possible discharge because of work failure or absenteeism.

#### V. Conclusion:

Industrial chaplaincy is a new but challenging field of service. The material in this brochure only briefly touches the work. Every company will have a different kind of organization and different kind of production with which the chaplain will need to acquaint himself. On the other hand, all chaplain's work is similar because all are working with people. I pray that the Holy Spirit will set the hearts of those who read this brochure ablaze with desire to work in this whitened field. I trust that God who has opened this channel of service will give industrial leaders an open mind to consider the value of an Industrial Chaplains program and give it a fair trial.

#### SUGGESTED READING MATERIAL

1. "Industrial Psychology" by Joseph Tiffin  
 Publisher: Prentice-Hall, Inc.  
 70 Fifth Avenue  
 New York, N.Y.
2. "Industrial Management" by Lansburgh and Spriegel  
 Publisher: John Wiley & Sons, Inc.  
 New York, N.Y.
3. "Personnel Management and Industrial Relations"  
 by Dale Yoder  
 Publisher: Prentice-Hall, Inc.  
 70 Fifth Avenue  
 New York, N.Y.
4. "Counseling and Psychotherapy" by Carl R. Rogers  
 Publisher: Houghton Mifflin Co.  
 New York, N.Y.

5. "The Psychology of Abnormal People" by John Morgan & George Lovell  
 Publisher: Longmans, Green, and Co.  
 New York, N.Y.
6. "Employee Counseling" by Nathaniel Cantor  
 Publisher: McGraw-Hill Book Co., Inc.  
 New York, N.Y.

THE SERVICE OF RELIGIOUS SERVICES IN PLANTS

1. How to organize the service?

- (a) Talk it over with the Union leaders of the local plant.
- (b) Talk it over with Management.
- (c) If the reaction is favorable, set a date and such arrangements to have a place prepared with a couple of grade benches, a platform 2 feet high with a lectern on it, preferably in the center of the plant so as to be accessible to all.

2. How to conduct the service?

- (a) Open with a silent prayer. Let each person pray in his own way; then you finish with an uttered prayer.
- (b) Sing a couple of stanzas of a hymn. We use "Glorious Christian Soldiers."
- (c) Reading of scripture. (Well read and slowly.) A small portion is generally read. Then a short prayer. (Let everyone bow his head in reverence.)
- (d) Make some announcements for both Management and Union. Special mention of the sick, needy, and injured.
- (e) A very short prayer before the 15-minute message from the Word of God. Must be Christ centered.
- (f) Have them stand and recite the Lord's Prayer together and finish with - "May God bless you and your families."

## APPENDIX H

### BLOOMFIELD COLLEGE AND SEMINARY Bloomfield, New Jersey

#### - THE INDUSTRIAL CHAPLAINCY -

#### THE CONDUCT OF RELIGIOUS SERVICES IN PLANTS

##### 1. How to organize the service:

- (a) Talk it over with the Union leaders of the local plant.
- (b) Talk it over with Management.
- (c) If the reaction is favorable, set a date and make arrangements to have a place prepared with a couple of crude benches, a platform 2 feet high with a lectern on it, preferably in the center of the plant so as to be accessible to all.

##### 2. How to conduct the service:

- (a) Open with a silent prayer. Let each person pray in his own way; then you finish with an uttered prayer.
- (b) Sing a couple of stanzas of a hymn. We use "Onward Christian Soldiers."
- (c) Reading of scripture. (Well read and slowly.) A small portion is generally read. Then a prayer. (Let everyone bow his head in reverence.)
- (d) Make some announcements for both Management and Union. Special mention of the sick, needy, and injured.
- (e) A very short prayer before the 15-minute message from the Word of God. Must be Christ centered.
- (f) Have them stand and recite the Lord's Prayer together and finish with - "May God bless you and your families."

## APPENDIX I

R. G. LeTOURNEAU, INC.  
Peoria, Illinois  
Industrial Relations Division

### INDUSTRIAL RELATIONS MANUAL Volume IV

#### PLANT CHAPLAIN

#### I. Ministry to Employees

##### A. Group Services

##### 1. Regular and Special Chapel Services

##### a. Program Planning

##### (1) Speakers

- (a) Selection and Scheduling
- (b) Reception and Entertainment

-1- Instruction, lodging, meals  
and transportation

##### (c) Compensation

- 1- Amount
- 2- Forwarding
- 3- Letter of appreciation

##### b. Music

##### c. Publicity and Attendance

##### (1) Internal

- (a) Bulletin boards and other  
publicity

##### (2) External

- (a) Liaison with Company Public Rela-  
tions representative for newspaper  
and radio announcements

- d. Seating and Attendants
- e. Conduct Meetings
- 2. Prayer and Other Special Groups
- 3. Christian Literature
  - a. Tracts
    - (1) Selection and stocks for employee distribution
    - (2) Distribution
      - (a) Chapel Services
      - (b) Tract boxes
      - (c) Other media
  - b. Periodicals and Bound Volumes
    - (1) Selection and stocking
    - (2) Lending arrangements
    - (3) Records
- 4. Counsel and Assist Group Christian Activities Developed By and Among Employees
- 5. Arrange Employee Participation in Company Sponsored Christian Activities for Employees
  - a. Vacation period attendance at recreation-study camps or centers.
- B. Individual Services
  - 1. Visiting
    - a. In Plant
      - (1) Appropriate offers of spiritual counsel
      - (2) Direct to proper sources for help in temporal problems
        - (a) Follow up referrals with Personnel Department
    - b. Home and Hospital
      - (1) All ill or injured employees
      - (2) All ill or injured dependents of employees

- (3) Employees or dependents in distress for reasons other than illness or injury.
- (4) Liaison with Personnel and Medical Departments with respect to services and benefits available to distressed employees

## 2. Counseling

- a. Individual Spiritual Needs and Problems
- b. Spiritual Solutions to Personal or Family Problems
- c. Appropriate Liaison with Personnel Department and with Family Pastor, If Any

## 3. Aid to Bereaved Employees or Dependents

- a. Liaison with Personnel and Medical Departments and With Family Pastor, If Any
- b. Offers of Help
  - (1) Funeral Arrangements
  - (2) Ministerial Service
- c. As Company Representative, Attend All Employee or Employee Immediate Family Funerals

## 4. Other Ministerial Services as Requested

## II. Public Ministry

- A. Represent the Company and the LeTourneau Foundation in Community Spiritual Activities
- B. Carry out Local Programs and Activities Desired Or Approved By The Company or the LeTourneau Foundation

### 1. Radio Ministry

- a. Prepare Continuity
- b. Plan Music
- c. Arrange Personnel
- d. Conduct Program

### 2. Gratis Aid and Service to Local Religious Groups

- a. Loans of Equipment
- b. Supply Ministry

3. Miscellaneous Public Ministerial Activities

- a. Welfare Work
- b. Participation in School and University Christian Activities
- c. Guest Ministry in Local Area Churches

III. Special Assignments

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